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November 1963

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ECCENTRICITIES OF WRITERS ON LETTERS

William F. Friedman has noted that Gottlob Burmann (1737-1805), a German poet, wrote 130 poems, a total of 20,000 words, without once using the letter "r." During the last seventeen years of his life he omitted the letter from his daily conversation. In each of five stories published by Alonso Alcalá y Herrera, in Lisbon in 1641, a different vowel was left out. In 1939, Ernest Vincent Wright published a 267-page novel *Gadsby* in which no use is made of the letter "e." In regular English "e" is used an average of 13 times in each 100 letters.

SLIP OF LAND IN EARTHQUAKES

At Sagami Bay in the Tokyo Japan earthquake of 1923, in a region where the sea floor is about 6,000 feet deep, three separate areas of the floor were raised by as much as 576, 678, and 800 feet, and in three other areas lowered by 378, 996, and 1,554, all very close to each other. The amount of slip on land may vary from a few inches to the maximum observed in an Alaskan earthquake of forty-seven feet. In the San Francisco 1906 quake the maximum shift was about twenty-one feet.

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THE COVER:

The Era is honored to present this photograph of the First Presidency sustained October 4, 1963 at the semiannual conference of the Church. Ralph Clark of Utah State University at Logan, Utah, is the photographer. The picture was taken expressly for The Improvement Era.

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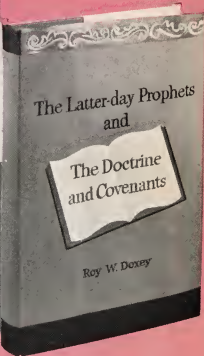
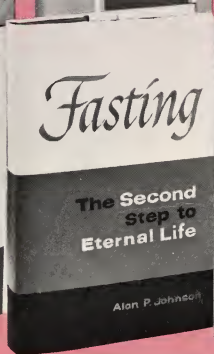
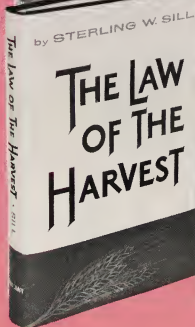
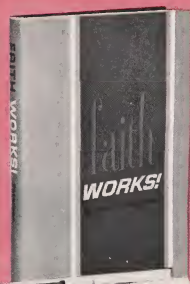
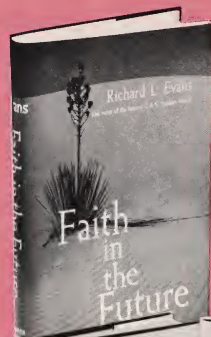
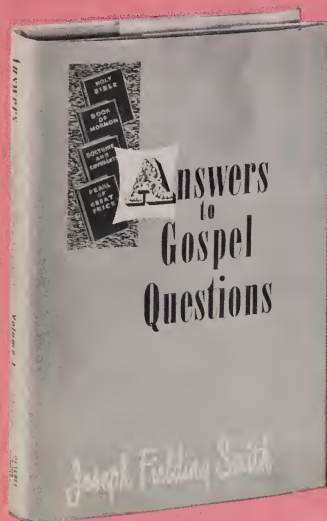
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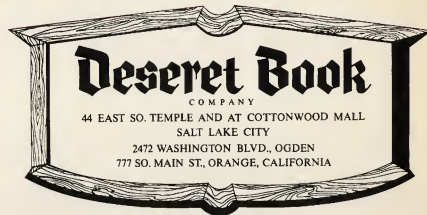
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The Home Teaching and Stake Missionary Program



January 1964 will see the home teaching program introduced to the entire Church. What is home teaching—and how does it function? Here are just a few examples.

Most people in the Church see the bishop of the ward at the meetings they attend. He sits on the stand, directing the meetings; he receives their tithes and offerings. He has the problem of finance and another problem of keeping the auxiliaries organized. He administers the church welfare. All of this is his public image. But he has another most important function, that of the spiritual growth of the people of his ward. In this activity few know of the kindness, charity, love, forbearance, tolerance, and firmness demanded of him as he watches over the Church.

This responsibility until now, he and his counselors have carried, with the help from ward teachers. But with the inauguration of the home teaching program on January first, the home teachers will truly become his assistants and representatives. In this most vital work each pair of home teachers becomes, in a sense, the bishop to the families they are assigned. They are responsible for the bishop's work to increase the activity and spirituality of the people. It has been said that in some wards there are not enough jobs to go around to all of the available men. Home teaching will give a *most important* job to every *available* worthy man.

The home teachers set forth with

humble faith to visit the families they are assigned. In their hearts they know of the importance of their work. As they meet the various families in their care, they expand their activity into many fields.

Of first importance is the monthly home visit. This is the key to their activity. This visit forms the basis of the report they will make to the group leader who assigned them. (Imagine a bishop with two hundred families in his ward receiving regularly the "all well" signal for each family, knowing that the signal is true, or knowing that if all is not well, he will know it without fail.)

The observing home teachers may notice situations, as a result of the regular monthly visit, which require further personal visits and conversations with the head of the home. This man may be a member of the same quorum as the home teacher, so they have a common bond. Or perhaps the son of the family is not very happy in his teacher's quorum. A junior home teaching companion may do more to discover the difficulties of this boy of his own age, than the senior companion. Home teacher visits may be several during the month.

Activity in the home is most important to the spiritual growth of the family. Of utmost importance in its effects is family prayer. Home nights, interest in school, family discussions of their problems, their activities, and the doctrines of the Church, all have their place. The home teachers may assist in these with suggestions and example. It could be, for example, that if a family isn't having family prayer, it might be persuaded to if a tactful and appropriate approach could be found. The home teacher could invite this family to his home for supper. Casually, as a matter of course, they kneel in prayer, with the visiting family being invited to participate. So simple and easy is it that this family decides to do it, too. Nothing has been said, but example leads the way.

Among the families assigned to the home teachers will be new members of the ward. These need to be introduced to others, and their children led to the various auxiliary activities. Or a family is newly baptized and feels strange in its new association. The home teachers have a greater responsibility here, for, in

addition to social assimilation, this family will have many questions on procedure and doctrine. The spirit, newly awakened in their hearts, must be fanned into the steady burning flame of faith and works.

There are two kinds of activity in the Church, one, assigned activity, the other, voluntary activity. The home teachers will be alert to inform the bishop of available talent for assignment, but their main function will be to assist in the voluntary activity. Attendance at meetings is one of these, but there are others, such as genealogical research. In this, for example, a family will need some helpful guidance. The home teachers will see that experts are available at the right time.

As the home teachers visit the families in their care, they are concerned that each member should be active. A twelve-year-old boy needs to be in the Scout troop in addition to his deacon's quorum. A young child should be having the advantage of Primary; an adolescent young man could gain from being a regular Sunday School and MIA attender. The home teachers may ask for aid from the auxiliaries, and interested leaders from these organizations may, if requested by the bishop, call on the home of a young person concerned and explain to the parents the advantages of this activity, and at the same time encouraging the young person to attend.

Gaining the confidence of the family and its head is a most important function of the home teachers. This must be of such a nature that the messages from the bishop to the home through the home teachers must be accepted as if it were the bishop himself speaking; and in reverse, the messages, doubts, troubles which the head of the home would convey to the bishop, he may safely entrust to the home teacher to deliver to the bishop. This is a necessary function of home teaching. Visiting without communication is a barren effort, but with the wires open in both directions faith is increased and trouble averted.

If a "hot wire" is necessary to keep two nations from getting in trouble with each other, adequate communication between the bishop and the home could add to joy of living and bring quick help in times of distress. The home teachers can and should be the means of such communication.

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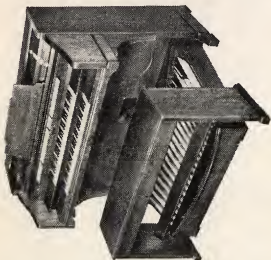
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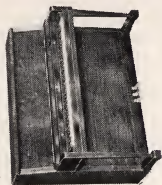
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Nuclear Disarmament

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

On August 6, 1963 a nuclear test-ban treaty was signed in Moscow. The immediate concern expressed in most opinions had to do with the question of radioactive "fallout." At another level of thought, there has been consideration of the relation between adequate national defense and essential scientific experimentation as a phase of the cold war. Deeper still lies the fundamental issue of disarmament as a rational, or irrational policy, within the present framework of international life. Below the disarmament issue, almost at the bottom of the pile, determining the rest of the superstructure, is the question of the nature of man. Can man trust his fellow man?

The answer to the question of human trustworthiness, of mutual confidence among men, at the present juncture of history may be answered somewhat as follows:

1. Some men trust some men, usually in the framework of a common, binding understanding backed by the force and power of either some governmental influence, legal, economic, or religious sanction; or in small, intimate groups based on kinship and love. Divorce and family quarrels suggest the limitations, however, of trust at the most intimate degree of human relations, and the need for greater intelligence and spiritual power.

2. Men can, in relationships outside of the framework of a common, binding understanding, sometimes trust other men as far as the dictates of self-interest support the trust. It is widely assumed by some nowadays, for example, that no one will use an atomic missile against another party armed with atomic missiles for fear of "massive retaliation." This does not prevent well-educated people, sitting in the top seats of some

stadia, from throwing hot dog wrappers, paper cups, stadium pillows, and other objects at similarly well-educated people sitting forty rows below. (This phenomenon has encouraged some university officials to seek ways and means of "disarmament" and eliminating missiles from the stands at football games.) There may be less hazard in the trust an American gentleman, seated on the third row of a coliseum, places in an American gentleman seated on the forty-fourth row than in the trust of the Chinese or Russian air forces. But the human element, at bottom, is not much different save for the fact that a pillow does not sail uphill, unnoticed, very well.

3. Men in national communities, in general, do not trust men in other national communities, especially when their languages, customs, and values are different. The efforts of specific men, in specific situations and instances, to trust each other in international affairs, have grown in number and character. Especially is this true since 1815 AD. Areas of mutuality and successful agreement, such as the delivery of foreign mail, do exist. Despite the great ideals set forth in many international treaties, men remain suspicious. The limits of risk and trust are still narrow internationally. The remarkable fact is that so many tourists do cross national boundaries, that business and communication are carried on, that the areas of agreement appear to have slowly expanded since the dawn of history.

In this framework comes the test-ban treaty.

Leaving radioactive fallout, the realities of scientific experiment and other issues aside, let us view the treaty in the light of the movement referred to as "disarmament."

Disarmament, as modern national and international policy, had its origin in reaction to the destructive horror of modern weaponry. The idea itself is as ancient as turning the spear into a pruning hook. But the contemporary aspect was born, largely, of the American Civil War which produced mass slaughter in an advancing age of medical science and humane consideration. Abraham Lincoln's "General Orders No. 50" was one result, requiring United States' forces to provide nursing and medical care for Confederates as well as Union forces.

To the growing phenomenon of horror has been added to the concern of mounting expenditures. The earlier factor produced much sentimental support for disarmament. The fear of big government, mounting expenditures, moon shots included, has occasioned more hardheaded concern. Division of opinion exists among military realists and the public figures responsible for national defense in the leading nations.

The history of national disarmament is in general a history of frustration, with the possible exception of poison gas and biological warfare. Poison gas, resorted to in World War I, was not used in World War II although there was no hesitance, for example, in the use of flame-throwers using ignited gases. The reason for the disuse of poison gas is suggested by the fact that if used, it might also impair or destroy the user—as if a pillow thrown from the stadium's forty-fourth row, instead of sailing unidentified on to the unsuspecting head in the third row—poison gas, wind-borne, might sail right back and engulf the mean and thoughtless thrower high in the stadium. It is presumed that

(Continued on page 1007)

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\$4400 to **\$6250** | **\$440** to **\$625** down | **\$44** to **\$62.50** a month

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The Church Moves On

AUGUST 1963

31 It was announced that Elders Folkman D. Brown and Nathan B. Hale had been appointed to the general board of the Young Men's Mutual Improvement Association.

Finishing a rain-delayed all-church softball tournament, in today's final games, Chandler (Arizona) Second Ward won the junior fast pitch championship from Long Beach (California) First by a score of 5 to 4. Palmdale (California) won the senior fast pitch championship in a game with Monument Park (Salt Lake City) Fifth Ward, which ended 3 to 2. Last evening Plain City (Utah) Ward won the senior slow pitch championship in a 22 to 14 game with Magna (Utah), and Crystal Heights (Salt Lake City) Ward took the junior slow pitch championship in an 8 to 1 game with Nyssa (Oregon) First Ward. In all, ninety-six teams saw action in the tournament and 135 games were played, starting last Monday morning at seven.

SEPTEMBER 1963

1 Phoenix West (Arizona) Stake was created from parts of Phoenix North Stake with Elder Keith W. Hubbard sustained as president. His counselors are Elders Eugene K. Mangum and Paul D. Levie. The presidency of the Phoenix North Stake remained intact with President Rudger G. Smith and his counselors Elders Dow Ostlund and Carl C. Jacobson. Phoenix West Stake, the 380th stake now functioning, was formed under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve. The original church organization, a branch, was organized in the city of Phoenix in November 1913, as a part of the California Mission.

Elder S. Clyde Johnson, who succeeded President Paul R. Cheesman as president of Miami (Florida) Stake, was serving as second counselor. Elder E. Coleman Madsen was released as first counselor. President Johnson's counselors are Elders Robert G. Sorenson and Earl R. Milne.

Elder David W. Barker was sustained as president of Lewiston (Idaho-Washington) Stake, succeeding the late President Golden Romney. President Barker's counselors are Elders John Schwendiman and Elden J. Larson. Both President Barker and Elder Schwendiman served as counselors to President Romney.

3 Under the direction of Leonard Bernstein, the New York Philharmonic Orchestra joined the Salt Lake Tabernacle Choir in the first of two long nightly sessions in the Salt Lake Tabernacle recording thirteen numbers that will be released as a Christmas album this season by Columbia Masterworks Records. The two world-famed music groups worked together for ten hours, forty-four minutes during the two recording sessions.

6 The First Presidency announced the appointment of Elder Stewart A. Durrant as president of the Alaskan-Canadian Mis-

Johnny Jones
Miss Edwards
Language

My Favorite TV Shows

My favorite TV shows are the Untouchables and Beverly Hillsbillies and Jackie Gleason and Car 54, and the Real McCoys and Space Patrol. ^{the reason} these are my most favorite shows is because ^{they are} so funny and ^{hope} lots of fighting. My mother says ^{and} my little sister watch TV too much. And I like Flintstones, and Alfred Hitchcock and Walt Disney and ^{hope} ~~but~~ not so much. Sometimes I watch Lassie and Brave Stallion. And I like ^{hope} ~~Crimson~~ and Dragonet but they ^{don't} show ^{hope} ~~any more~~.

Probably because he doesn't read. Not that he can't; he just doesn't.

It's easier just to watch TV.

TV makes no demands on his lazy mind. It entertains him, even enlightens him. But it gives him no inducement to reading and learning; none of the direction he so desperately needs.

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IE 11/63



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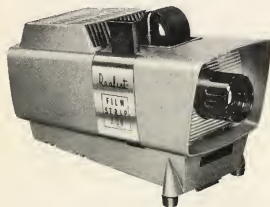
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sion, succeeding President Milton L. Weilenmann. At the time of this appointment Elder Durrant was serving as first counselor to President Weilenmann. President Durrant is a native of American Fork, Utah, where he served as bishop of the Fourth and Sixth wards and as a member of the high council before going to Alaska on business. Mrs. Durrant and their daughter Mary Anne will accompany him to this mission assignment. A son, Stephen, has been called to the Southern Far East Mission. The Durrants have two married children.

The First Presidency announced that Elder R. Crawford Davis of Fullerton, California, originally called as president of the Alaskan-Canadian Mission, succeeding President Weilenmann, has been reassigned as president of the Western States Mission. There he succeeds President Horace A. Christiansen.

7 The First Presidency announced the appointment of Elders C. Laird Snelgrove, W. Grant Bangerter, Stephen C. Richards, and Horace A. Christiansen, all former mission presidents, to membership on the Home Teaching Committee.

It was announced that Mrs. Thelma W. (Percy K.) Fetzer, Mrs. Mary C. (J. Howard) Dunn, Mrs. Ruth C. (Dr. Wallace M.) Clinger, all of Salt Lake City; Mrs. Thelma Louise J. (J. Melvin) Harrison, and Mrs. Naomi M. (Roden G.) Shumway, both of Bountiful, Utah, were added to the general board of the Primary Association.

8 President David O. McKay marked the ninetieth anniversary of his birth at the old family home and in the ward at Huntsville, Utah. General Authorities had tendered him a banquet on September 5. Department heads and church employees at the Administration Building had given him a party September 6 at the offices. A McKay family reunion was held at Huntsville September 7. Meanwhile, cards, letters, and telegrams of congratulations had poured into his office, including one from the President of the US. On Monday, September 9, President McKay asked the press, radio, and television to help him relay his thanks, saying: "I take this opportunity to extend sincere appreciation for the love and blessings of friends, associates, and the loyal Church members everywhere."

Elder Hyrum A. Hendrickson sustained as president of Snowflake (Arizona) Stake, succeeding President Jesse M. Smith, recently called as president of the Arizona Temple. His counselors are Elders Arthur C. Whiting and Francis W. Ericksen. President Hendrickson and Elder LeRoy A. Palmer, who were released, had served as counselors to President Smith.

Elder Ralph M. Johnson sustained as president of Columbus (Ohio) Stake, succeeding President James L. Mortensen, Jr., deceased. Elders H. Clay Gorton and Robert G. West sustained as counselors. President Johnson and Elder Gorton had served as counselors to President Mortensen.

Elder Elmo C. Higginson sustained as president of Denver (Colorado) Stake with Elders Thomas H. Butterfield and Boyd L. Hansen as counselors. They succeed President Edward E. Drury, Jr., who has been called to the home teaching committee of the Church, and his counselors, Elders Theodore A. Christensen and Raymond A. Kimball.

Elder Joseph Lundstrom sustained as second counselor in the Rose Park (Salt Lake City) Stake presidency, succeeding Elder William E. Shea.

Elder John O. Reeve sustained as first counselor in the Weber Heights (Utah) Stake presidency, succeeding Elder Lorenzo E. Peterson. Elder E. LaMar Buckner sustained to succeed Elder Reeve as second counselor.

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LeRoy A. Lincoln, then president of the world's largest insurance firm, Metropolitan Life Insurance Company, had this to say about smaller insurance companies.

"You're as safe, as well protected and the cost is just as cheap if you buy from a small insurance company as from the largest. It is the best regulated, closest supervised business in America."

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H. Nelson, president and director; W. Gerald Andrus, secretary-treasurer and director; Willis L. Wright, vice president and director of agencies. Lynn C. Broadbent, executive vice-president and director; Ralph E. Ellingson, chairman of the board of directors and general manager.

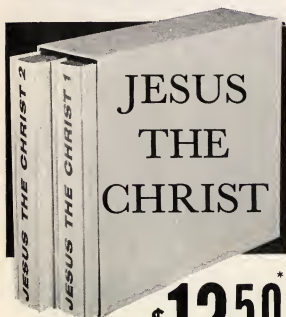


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TEMPLE MARRIAGE

BY GAIL ALYN PETERS

*I stood before the gates of God's great dome
And heard him whisper softly, "Come to me."
I cried aloud, "O Lord, I come to thee!
Yet, give me strength to walk most proudly home.
I give thee promise nevermore to roam,
I give thee pledge of faith's fidelity;
I seek no less than immortality,
Yet, give me strength to walk most proudly home!*

*"Do all who stand here make this covenant?
Do all who come here lift their souls to God?
I find the world less free, yet less content
To tread their way on this thrice-trodden sod.
Let none who walk the lesser road lament:
And strengthen those who seek the steep ascent."*



"BLESSED ARE THE MERCIFUL . . ."

RICHARD L. EVANS

Last week we talked of good men and quoted a sentence which said, "Good men have the fewest fears."¹ Today we would speak a moment of merciful men with a reminder from the Master of mankind: "Blessed are the merciful: for they shall obtain mercy."² Vengeance and revenge, cruelty, and unkindness; a contemptuous attitude toward others; harshly putting another person in his place—these could come under the unmerciful category. And we would well ask these questions of us all: Where would we be if it were not for the mercy of God? Who of us knows how urgently and at what moment any one of us may need the mercy of any others? No man can be assured that he will always have the upper hand. No man can be assured that his circumstances may not suddenly be reversed or altered altogether. Sometimes we see unmerciful attitudes and actions, not only among enemies, but even in the closest relationships of life. Discipline, constructive discipline, even strict discipline, is often essential. But striking a child—or anyone—in unreasoning anger, cruelty to those physically defenseless, is something for which we would surely be accountable—to God, to conscience, and even to the law of the land. And even where no legal penalties are imposed, the unmerciful, the cruel, those who are insensitive to the suffering of others, will surely experience a coarsening within themselves. Sometimes the unmerciful may have another person in a position where he must sell something, or concede something, with undue duress—where he must give up something for less than fair consideration, or be forced to yield in unfair circumstances. Sometimes unfairness is not physical or material, but unfairness of attitude: a shutting out, a cutting down, a cruel belittling of others, reducing men to less than dignity. There is a sentence from a historic source which says: "Man cannot trust himself in the hands of man."³ If this be so, or whenever it be so, it is a sad, cruel commentary. As wrote the writer of *Tristram Shandy*: "Trust that man in nothing who has not a conscience in everything."⁴ No one, no man, no woman, however much in authority, however much in command, having however much advantage over another, knows at any moment when he may need mercy from a child to whom he does injustice, or when he may need mercy from any man. We cite again from the highest Source: "Blessed are the merciful: for they shall obtain mercy."²

¹Christian N. Boyce (1820-1903), American author and editor.

²Matt. 5:7.

³Read at Dachau.

⁴Laurence Sterne.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 18, 1963. Copyright 1963.

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(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

Actually, no other is like ours. But compare rates. See what you save.

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I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
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3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X**

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Letters and Reports

MEDALLION WINNER



Patricia Ann Klingman, Westdale Ward, Santa Monica (Calif.) Stake was recently awarded her Gold Medallion for earning seven individual awards. She has also been awarded her Honor Bee, Mia Joy, and Laureate awards.

WORLD-WIDE WARD

Naples Ward, Uintah Stake, a small ward in Utah's Uintah Basin area, has had fifteen missionaries in the field for the past two years.



WINS SKILL TROPHIES

Recent winners in the Covina (Calif.) Stake YWMIA sports activity is the Baldwin Park Second Ward. They won the skill trophy in softball, basketball, and volleyball.

EXPRESSES THANKS

We wish to express our thanks for the most inspirational piece of literature that fills our home with new thought and meaning each month. We feel it is truly "the voice of the Church." I was especially impressed with "Be a Square," by Elder Ezra Taft Benson, and "Keeping up with the Joneses," by Walter McPhie, both in the August issue.

Upon our decision to join the Church in May we felt we had finally found His Church, after attending several churches and not having their beliefs coincide with our deep feelings. How thrilled we are now to have "come home" and to know these beliefs we had, which only God had and no one else had revealed to us until we investigated the Church, are true.

Sincerely,
Brother and Sister
William Domroe
Glendale, California



Introducing:

The D-100 Series Hammond Organ

Now: A 32 Pedal Note Keyboard
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Every component of our new instrument has been taken, intact, from our famous RT-3 Hammond Organ. (The one heard in large churches and great cathedrals.)

The entire sound system of the magnificent D-100 is housed within its elegant console. (No separate tone cabinet is needed.) Yet its music power output is comparable to that of our largest remote tone cabinets.

And every famous RT-3 feature has been incorporated in the new D-100—including Hammond's exclusive Solo Pedal Division. (Which gives your organist all the important pitch levels needed in the proper interpretation of the masterpieces of organ literature. And makes possible quick registration

changes from an accompaniment type bass to a solo type bass.)

Think of the possibilities.

Even in small sanctuaries, everyone can hear all the rich, majestic tones that fill large churches. And in large churches, remote tone cabinets can supplement the D-100—with the additional advantage that the organist can hear the organ at the console.

Get all the details on the new D-100 from your Hammond dealer. And don't be surprised to learn that it costs a little more than other organs.

After all, the organ that gives the organist so many exclusive and important features, and costs so little to maintain, should be worth a lot more.

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Please send free literature on new Model D-100 Series Hammond Organ. And name of nearest Hammond Organ dealer.

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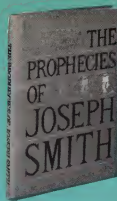
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By Richard L. Evans
A sparkling collection of meditations, each combining deep spiritual insight with brevity and beauty of expression. Dynamic, modern as-tomorrow, yet down to earth. **\$3.00**

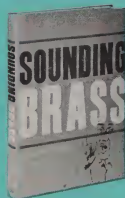


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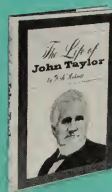
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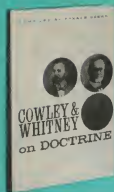
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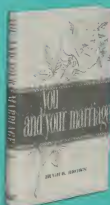
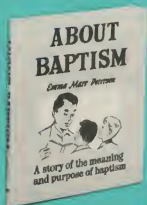
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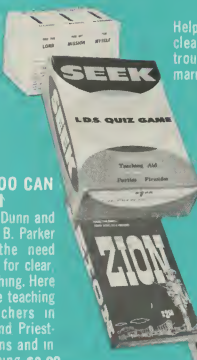
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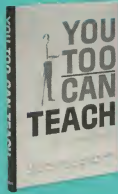
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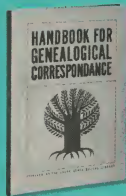
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“None Other Name”

Earlier this year many of you enjoyed the motion picture *A Family's Concern*, which was presented at the Saturday evening genealogical session of a stake conference. My associates at The Improvement Era have asked that what I said on the conclusion of that film be given the permanency of print. I share those thoughts with you now. I said:

“One of the most important phases of gospel activity is associated with the temples.

“Upon intelligent, constant genealogical research, vicarious temple work is wholly dependent.

“Genealogical research is not only a function of the priesthood, but also a responsibility of every family.

“When conscientiously performed, it contributes to unity in the home and permits us to catch the vision of the divine nature.

“Therefore, let us as a Church and as a people labor with all our might to qualify as saviors on Mount Zion.”

As a Church and as a people why do we spend our time and our means first in genealogy work, and then in the temples?

You recall that on a certain occasion, a ruler of the Jews inquired of Jesus regarding the proper way to enter into the kingdom of God. He believed that Jesus could answer him authoritatively because, said he, “. . . we know that thou art a teacher come from God: . . .” The details of that memorable gospel conversation, the world may never know, but an insight into its purport is given by the following significant words of Jesus: “. . . Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.” (John 3:5.) Plain words these; emphatic; and easily understood, even though Nicodemus wondered at the time and seemingly failed to grasp their full significance!

On another occasion, in the same city, there was assembled a large crowd of Jews who were listening to the testimony of an apostle that Jesus was the Son

of God, the Resurrected Savior of men. Many in the assembly became convinced that he spoke the truth. Realizing that the Author of eternal salvation had been crucified in the very city in which they were then abiding, and that they and their countrymen had rejected his teachings regarding salvation, they said, “. . . Men and brethren, what shall we do?” (Acts 2:37.)

An important question this, evidently the same as that which the ruler of the Jews had put to Jesus about two years before. It is significant that the apostles' answer named the same means of salvation as did Jesus' reply to Nicodemus: “. . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (*Ibid.*, 2:38.)

Now the query is, since repentance and baptism by water as well as by the Spirit are essential to salvation, how shall the millions who have never heard the gospel, who have never had an opportunity either to repent or to be baptized, enter into the kingdom of God? Surely a God of love can never be satisfied if the majority of his children are outside his kingdom, dwelling eternally either in ignorance, misery, or hell. Such a thought is revolting to intelligent minds. On the other hand, if these millions who died without having heard the gospel can enter into the kingdom of God without obeying the principles and ordinances of the gospel, then Christ's words to Nicodemus were not the statement of a general and eternal truth, and Peter's words on the day of Pentecost had not a universal application, even though he said plainly, “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (See *ibid.*, 2:39.)

Now the gospel of Jesus Christ teaches that *all* mankind may be saved by obedience to the laws and ordinances thereof. Nor is the term “all” restricted in meaning to include only a chosen few; it means every child of a Loving and Divine Father. And yet,

hundreds of millions have died without ever having heard that there is such a thing as a gospel plan.

All nations and races have a just claim upon God's mercies. Since there is only one plan of salvation, surely there must be some provision made whereby the "uncounted dead" may hear of it and have the privilege of either accepting or rejecting it. Such a plan is given in the principle of salvation for the dead.

Peter tells us that after the Savior was put to death in the flesh, "... he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, ..." (1 Peter 3:19-20.) Thus did Christ preach the gospel "also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

It is evident that if Christ preached the gospel again to people who rejected it, they who have never heard it should in justice have the privilege of hearing it.

Not only this principle of salvation for the dead was understood in the days when the Savior taught among men, but also the necessity of the dead's being baptized, as Jesus said they must be in order to enter into the kingdom of God. Since this ordinance had not been administered to them when they were living on the earth, it seemed proper to administer it to them by proxy.

Paul referred to this practice of baptism in his argument in favor of the resurrection. He said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? ..." (1 Cor. 15:29.) The pseudo-Christian world, unenlightened by revelation, has stumbled over the meaning of this simple text, and not a few commentators have tried to explain away its true significance; but its context proves plainly that in the days of the apostles there existed the practice of baptism for the dead; that is, living persons were immersed in water for and in behalf

of those who were dead—not who were "dead to sin" but who had "passed to the other side."

In the Kirtland Temple, April 3, 1836, the Prophet Elijah appeared to Joseph Smith and Oliver Cowdery and delivered to them "powers of the priesthood" that authorize the living to do work for the dead. These "keys" were restored in fulfillment of the prophecy of Malachi:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.) The hearts of the fathers and of the children will be turned to one another when the fathers in the spirit world, hearing the gospel preached and realizing that they must obey the ordinances thereof, know that their children on the earth are performing those ordinances for them.

All such "work for the dead" is performed in temples, dedicated and set apart for such purposes, where proper records are kept, and where everything is considered sacred.

With the responsibility resting upon them to carry out this important phase of gospel service, the Latter-day Saints have become a temple-building people. Beautiful and costly edifices have been built and dedicated for this great purpose in the continental United States, Canada, Europe, and the isles of the sea.

In this principle of salvation for the dead is revealed the comprehensiveness of the saving power of the gospel and the applicability to all mankind of the Savior's teachings. Truly, "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) All ordinances performed by the priesthood of the Most High are as eternal as love, as comprehensive and enduring as life, and through obedience to them, all mankind, living and dead, may enter into and abide eternally in the kingdom of God.

TEMPLES

JOSEPH FIELDING SMITH

PRESIDENT OF THE COUNCIL
OF THE TWELVE



All of the brethren went to work with their

According to the doctrines of The Church of Jesus Christ of Latter-day Saints, a temple is a sacred edifice in which ordinances are performed for both the living and the dead. The people of the Lord through the ages have been builders of temples. It was impossible for Israel while in bondage and while journeying through the wilderness to build a permanent temple. However, in those days after their departure from Egypt, the Lord commanded Moses to build a temporary temple or sacred edifice which they could set up and take down and carry with them. When they were permanently located in Palestine, they were commanded to replace this portable tabernacle or temple with one that would be permanent. This time came in the reign of Solomon, and in it sacred ordinances were performed. During the years when a temple could not be built the servants of the Lord went to the mountaintops to communicate with the Lord. It was on the top of a mountain that Enoch spoke with the Lord. It was on the mountain that Moses did likewise as did Nephi and the Brother of Jared. When the Latter-day Saints came to the Salt Lake Valley, they performed ordinances of a sacred nature on the mountain north of their city. However they immediately laid plans for the building of temples. As a boy I used to go to the temple block and watch the brethren cutting the great granite stones—each one numbered and cut to measure, so that it would fit in the exact spot for which it was intended. I can still hear the contact of the chisel upon the stone.

When the Latter-day Saints became settled in a body in Kirtland, one of the first commandments the

Lord gave to them was to build a temple. Therefore in their poverty, but with faith, they went to work and built the Kirtland Temple.

My grandfather Hyrum Smith and Reynolds Cahoon commenced the digging of the trench for the foundation of the Kirtland Temple on the fifth day of June 1833. All of the brethren went to work with their might, for they realized the necessity of a sacred house built to the name of the Lord. The most important reason for the building of the Kirtland Temple was that there might be a sacred place dedicated to the name of the Lord to which his ancient servants might come as the Savior did himself, to restore the covenants and authorities of the Holy Priesthood. It was in that temple that the Savior appeared and angels were seen by many at the time of the dedication.

First of all came the Savior who accepted the house and the temple was filled with the glory of the Lord. It was in that temple that Moses came, committing the keys of the gathering of Israel. Elias, who lived in the days of Abraham, committed the keys of the dispensation of Abraham; and Elijah came, fulfilling the promise of the Lord through Malachi, turning the hearts of the fathers to the children and the children to their fathers. The evidence of this fulfilment is apparent, for from that day the hearts of thousands of children have turned to their dead fathers, and the great work of research and preparation of the records of the dead has taken hold of the children who are today working in genealogical research, preparing the way for the performance of temple work for the dead.

might, for they realized the necessity of a sacred house . . .



Saviors on Mount Zion

It is a glorious privilege and blessing, indeed, to be a part of an organization which is approved by Jesus Christ himself, and which offers salvation and exaltation to all mankind, dead or alive, and yet unborn, and whether or not they were able to hear or accept the gospel while in this life. The Church of Jesus Christ of Latter-day Saints is that one and only organization in the world today. This Church, which was established in these the latter days by direct revelation and to which Jesus Christ himself

gave his name, was given the gospel in its fulness.

Along with other assignments, the Church and its members, through the Prophet, were instructed to do temple and genealogical work. The program which they were to follow was outlined for them. Through direct revelation, answers have been given to many of the simple principles of the gospel which were taught by ancient prophets, by Jesus Christ himself, and the apostles whom he chose. As for example, beliefs and teachings of other Christian churches

vary from one extreme, which claims that children who die before they are baptized will go to hell and are lost forever, to the other extreme, which teaches that it matters not to which church one belongs or whether he belongs to a church at all, or whether or not he believes in Christ, provided he will but live an honorable life. Many cannot understand and rather ridicule the idea that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Others refuse to believe that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (*Ibid.*, 3:16.) These avowed Christians, in large numbers, deny that Christ is literally the only Begotten Son of God the Father, that he was literally resurrected, and that through his atonement all mankind may be saved and through obedience to the laws and ordinances of the gospel may enjoy eternal life. Others deny and scoff at the idea that Christ would have only one, true accepted Church established by him with apostles and prophets at the head and to which he has given his own name. The great majority of Christians refuse to believe, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7) even in this dispensation.

Even less accepted and understood by the theologians is the doctrine of vicarious work for the dead. These religious leaders fail entirely to comprehend the statement, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.) Rather than accept the evident meaning of this passage of scripture, they try in every way to explain it away. Positive proof that baptism for the dead was taught and practised by some of the early Christian Saints is recorded by Epiphanius, a writer in the fourth century, speaking of the Marcionites to whom he was opposed. He writes:

"In this country, I mean Asia and even in Galacia, their school flourished eminently and a traditional fact concerning them has reached us that when any of them had died without baptism they used to bap-

tise others in their name lest in the resurrection they should suffer punishment as unbaptized." (*Heresies* 23-7.)

Another even more emphatic proof that it was being practised is that the Council of Carthage, held in AD 397, in its Sixth Canon, forbids the administration of baptism for the dead. Centuries and centuries ago the Prophet Isaiah prophesied that the spirits in prison would be visited after many days. Peter specifically declares that our Lord, while his body lay in the tomb, "... went and preached unto the spirits in prison" as recorded in 1 Peter 3:19-20. Then he goes on to say, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (*Ibid.*, 4:6.)

One of the first things that the Angel Moroni did when he appeared to Joseph Smith seven years before the Church was organized, was to quote to him, with some modifications, from Malachi 4:5-6 the following: "... Behold, I will reveal unto you the priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. . . ." (Joseph Smith 2:38-39.)

Though this passage, as recorded in Malachi 4:5-6, had been before the people in Jewish scriptures for many years, it was not understood until it was fulfilled in these the latter days. The 110th section of the Doctrine and Covenants records that Joseph Smith and Oliver Cowdery, while in the Kirtland Temple on the third of April, 1836, saw a vision wherein the Lord himself appeared to them and said:

"Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

"And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen." (D&C 110:9-10.)

Following this glorious (*Continued on page 984*)

CHIEF TUBA OF THE SAINTS

BY HELEN GIBBONS

Tuba, son of Nunnu Rinwah and Quwonghoningway,¹* held up his hand, and the little party of whites and Indians halted at the edge of the valley. They were almost late, but the Hopi chief felt compelled to stop a minute and look.

The temple was finished! Standing pure-white and cool against the gray and vermilion background of the St. George hills, it seemed to beckon one to worship.

"It is good we came," he said in his native dialect. His friend, Andrew Smith Gibbons, nodded agreement.

Descending into the town, Tuba saw so many people it reminded him of a stirred-up ant hill. The dusty streets were crowded with visitors. Camps had been set up on every side. Mormons had come from everywhere for this great conference, just as Hopis gathered for a snake dance.

Tuba smoothed the sleeve of his "Mormon suit," given him by the Great Chief Brigham Young on his first trip into Utah seven springs ago. It was fitting that Tuba should wear it again today, for he was now "Brother Tuba" to his fellow Mormons.

Reverently they entered the holy temple, Tuba and his wife Coehenunom, gazing in wonder at the handiwork of their white brothers. It was a place more sacred even than the underground ceremonial kiva of his fathers. Quietly they sat upon the white man's chairs with Gibbons and his family. Together they had crossed the great Colorado River. Together now they waited in the temple.

This was April 6, 1877—the day that the St. George Temple was officially dedicated.² The forty-seventh general conference of the Church was assembled here in the first temple in the West.³ The Saints rejoiced, for at last they could perform endowment work for their dead.

The Great Chief Brigham Young was in charge, but he looked ill and had to be helped about.⁴ Also present were "members of the First Presidency, eleven of the Twelve Apostles, the Patriarch, Presiding Bishop, and a great number of visiting bishops, stake presidents and other church officials."⁵

Andrew Smith Gibbons told of the conference in his journal: "Accompanied by my two sons, W. H. and Richard, also Bro. Tuba and Sister Coehenunom, reached St. George in the morning of April 6th, just in time for the opening of the General Conference in the St. George Temple, which was attended by many brethren [sic] and sisters coming from the North. Recd. much valuable instruction from the First Presidency & Twelve."⁶

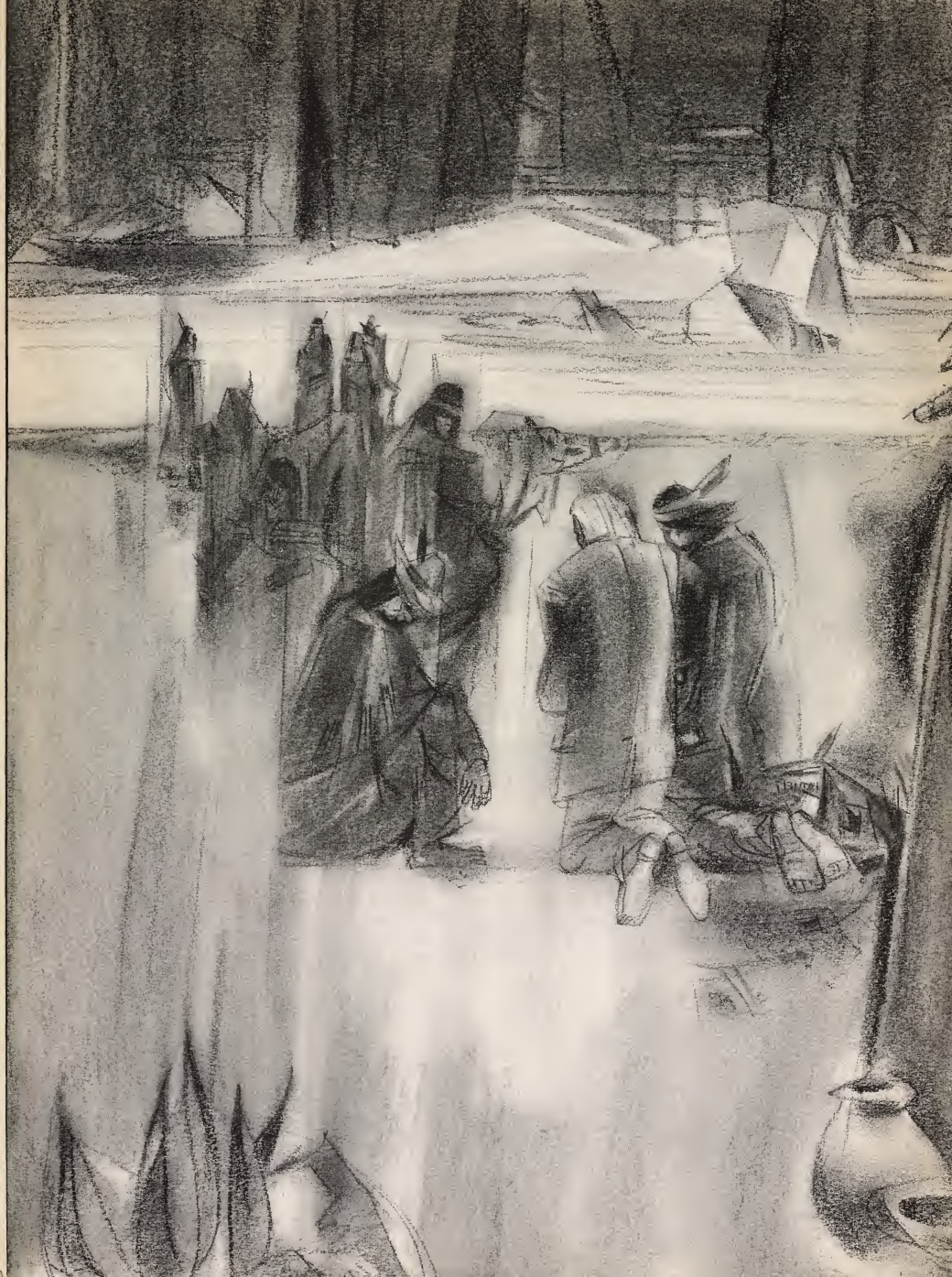
• • •

How did it happen that Tuba, Chief of the Water and Corn Clan of the ancient Hopi village of Oraibi, was here in the Mormon temple, across the forbidden Colorado River, away from his people?

• • •

Tuba had been born in the days when the "Righteous People," or "Saints" (Hopis) did not keep track of the dates of birth. His fathers "were the first to put their footprints upon the soil"⁷ of the high mesas where they built their cliff dwellings. For hundreds of years they had planted their gardens where "soil and climatic conditions are extremely unfavorable to agriculture. The desert soil is scant, sandy, and shallow. The Hopi's skill as an agriculturalist was amazing. His efforts met

*Footnotes on p. 991.



with success where his white brother would have starved."⁹

From his early years, Tuba was taught the "life plan" revealed to his fathers by the Great Spirit, Massua:

"Your name shall be Hopi, meaning 'Righteous,' 'Peaceful,' 'Co-operative.' You must lead your people in the good life which I have given you. Take care of your children. Take care of *duts-quah*, this land, and live so that all people will be well, that there shall be plenty of food for all. You must never harm anyone. You must never make wars against any people.

"You must be strong. You must be up at dawn each day, run to the fields or the springs. You must work hard."¹⁰

In time, young Tuba was led into the kiva, underground ceremonial chamber where was kept the sacred stone tablet said to have been given his grandfathers by the Great Spirit.

It was made of a type of stone not found near the Hopi country, marble, "greyish white, smooth-grained . . . about 16 inches long, 8 inches wide and 1½ inches thick."¹¹ It contained ancient hieroglyphic markings, "engraved with some rude instrument, but executed with a degree of skill, like an ancient art faded into dim remembrance."¹²

Tuba reverently handled the sacred relic. He learned the ancient rules for preserving it, and for living according to the Hopi way of life.

"There is an ancient prophecy," the priests of the kiva told young Tuba, "that someday our white brother who was with us in the beginning will return. He will come from the west to bring us blessings. We

must remain on our land on these high mesas and wait for him."¹³

Tuba grew strong. He learned the complicated rites of the various Hopi clans. He was taught to beware of the white men who might come from the opposite direction—from the east.¹⁴ Many years previous the Spaniards had come from the east, bringing Franciscan friars to convert the Indians.

The Hopis had proved to be particularly resistant to those earliest Christian missionaries. The Franciscans established missions in most of the Indian pueblos, but had scant success with Tuba's fathers. In 1680 the Hopis repulsed the newcomers, killing or driving all Europeans from their mesas. In the Hopi towns, four Franciscan friars lost their lives.¹⁵ Some say that the Indians threw the hapless missionaries off the thousand-foot cliffs.

For a hundred years the Spaniards labored to convert the stubborn Hopis but with no success. Their failures caused the Jesuit priests to argue that they, instead of the Franciscans, should tackle the assignment.

At last, in 1780—just 78 years before the first Mormon missionaries arrived—the Spaniards received the ultimate rejection from the Hopis. Bancroft tells the story:

"(Hopi) affairs were indeed in a sad condition. Escalante in 1776 had found 7,494 souls; now there were but 798. No rain had fallen in three years, and in that time deaths had numbered 6,698. . . . Pestilence had aided famine in the deadly work; raids from the Yutas (Utes) and Navajos had never ceased."

(Perhaps now, with their backs to the wall, the Hopis would welcome the Spaniards. Governor Anza of the Santa Fe

(Continued on page 988)

UPSTREAM

*In the warm noon I traced a mountain stream
Laddered by rocks, shaded by a wood;
Deer browsed leeward; I saw the silver gleam
Made by fish leaping upstream for food;
Climbing in shade, banks narrowing under trees,
High up the hill I heard a bubbling sound;
There was the source, hidden except to bees
Humming in wintergreen massed on the ground.
Quite lately a philosopher asked why
Poets write of nature while the Earth
Praises men who send death billowing high,
Forgetting triumphs wrought by human worth;
Thoughtful poets, sir, see truth rise pure,
Certain the springs of life will so endure.*

BY MARION SHERWOOD KINGSTON

CALL TO HIGH OFFICE

Elders Hugh B. Brown and Nathan Eldon Tanner complete First Presidency. Elder Thomas S. Monson fills vacancy in the Council of the Twelve.

BY DOYLE L. GREEN
MANAGING EDITOR

Since the organization of the Church in 1830, deaths in the First Presidency have necessitated the reorganization of that leading council twenty-five times.

In the Friday morning of the 133rd semiannual general conference, a new first counselor, President Hugh B. Brown, and a new second counselor, President Nathan Eldon Tanner were sustained to serve with President McKay. Named to the Council of the Twelve was Thomas Spencer Monson, the seventy-seventh individual to be called to that quorum in this dispensation.

President Hugh B. Brown has served in the leading councils of the Church since October 4, 1953 when he was named an Assistant to the Twelve. Five years later, he became a member of the Council of the Twelve, where he served until called into the First Presidency in June of 1961. At that time, Elder Nathan Eldon Tanner wrote of him for *The Improvement Era*, "Through the prophet and President of The Church of Jesus Christ of Latter-day Saints, and with the

^{*}For a more complete account of President Brown's life and service to the Church, see "President Hugh B. Brown of the First Presidency," *Improvement Era*, August 1961, p. 570.



President and Sister Hugh B. Brown.

approval of the Council of the Twelve, the Lord again has recognized Elder Hugh B. Brown as one of the great and noble spirits, who, like Abraham, was chosen before he was born. Throughout his life, President Brown has dedicated his energy, his talents, and every effort to the building up of the kingdom of God here upon this earth. In doing so, he has prepared himself most admirably for this high and holy calling, which is the ultimate honor which can be bestowed on an individual by the President of the Church."

President Brown's record of church service is long and impressive. He was born October 24, 1883 in the Salt Lake Valley, the son of Homer M. and Lydia J. Brown. At the age of 17 his family moved to Alberta, Canada, from where he left in 1904 to fill a mission to England. Two years after his return, in 1908, he married Zina Young Card in the Salt Lake Temple. She has been his devoted companion for 55 years. During World War I, President Brown served in the Canadian Overseas Forces with the rank of



President and Sister N. Eldon Tanner.

major. In 1921 he was admitted to the Alberta Law Society as a barrister and solicitor. He served as the stake president of the Lethbridge Stake from 1921 to 1927 when he moved to Salt Lake to practise law. He was president of the Granite Stake from 1929 to 1936 and was president of the British Mission from 1937 to 1940, and again from 1944 to 1946, when he became a member of the faculty of Brigham Young University.

"President Brown is beloved throughout the Church," President Tanner has written. "Perhaps it is the youth who claim him as their own. As servicemen's co-ordinator for the Church for a period of five years [1942-46], he visited all the camps in the United States and most of Canada and Great Britain, bringing courage, hope, and inspiration to tens of thousands of our young men when they needed it most, and which, according to their own testimonies, kept many of them from going astray and brought happiness to their lives. . . . To his children and his children's children, he is an ideal, but a very human, loving, and understanding one. No problem is too trivial

for him to consider. While they respect and admire him, he is also their pal, and there is seemingly little difference in their ages as they exchange loving banter. His love for them is exhibited as tenderly as their mother's."

President Brown is a popular and impressive speaker. His talks are masterpieces of composition and delivery. He has the confidence and love of Church members throughout the world.

N. ELDON TANNER

"I humbly thank you all for your confidence and sustaining vote, and pledge to you and these my brethren and colleagues, whom I love so much, and whom I sustain with all my heart, and to you, President McKay, as the Lord's representative, and to God himself, everything with which the Lord has blessed me for the building up of the kingdom of God."¹

With these words, Elder Nathan Eldon Tanner accepted his call to the First Presidency of The Church of Jesus Christ of Latter-day Saints. Just a year ago, after having been an assistant to the Council of the Twelve for two years, President Tanner was chosen as a member of the Council of the Twelve. At that time, Elder Richard L. Evans of the Council of the Twelve wrote of him:²

"We can only stretch time by stretching ourselves. The above sentence . . . was written for a Sunday morning broadcast of the Tabernacle Choir some weeks ago. We recall it here in context with the life of Nathan Eldon Tanner because of a feeling he has expressed concerning himself,—that his life has been largely a series of assignments for which he didn't feel fully prepared—each one of which has caused him to reach beyond himself. . . . Eldon Tanner would have

¹For Elder Tanner's complete conference talk, see December issue.

²See "Nathan Eldon Tanner of the Council of the Twelve," *Improvement Era*, January 1963, p. 16.

succeeded wherever he was born, wherever he went."

President Tanner's has been a life of dedicated and unswerving service to the Church. From his youth there was never a time when he was not active. In 1932, he became counselor to a bishop in Cardston, Alberta, Canada, and two years later was made bishop of the Cardston First Ward. He became president of the Edmonton Branch in 1938, was later called to the high council in the Lethbridge Stake, and in 1953 became the first president of the Calgary Stake, which position he held until called to become an assistant to the Council of the Twelve in 1960.

The Tanners had just completed building a new home. But when the call came, they walked out, almost without looking back—with the comment: "It's just a home. We'll go where the call requires."

After they moved to Salt Lake City on February 1, 1961, they bought another home and were making plans to furnish it, when President Tanner was called to go with President McKay and President Brown to London to attend the dedication of the new Hyde Park Chapel. Only four days later, he was asked to prepare to stay in London as President of the West European Mission.

Soon after he became a member of the Council of the Twelve, in October 1962, he was given the great responsibility of directing the genealogical work of the Church. An article by President Tanner in this issue of *The Improvement Era* (please see page 928) shows his great love for this work and indicates the fervor and enthusiasm with which he tackled this assignment.

Of President Tanner, President Hugh B. Brown has said, "He is a man of outstanding executive ability, unquestioned integrity, and throughout his public career he has been known, even by his political opponents, for his rugged and undeviating honesty. . . . He is a humble man of great faith, courage, constancy, a devoted husband and father, and a devoted and capable Church leader. Few men are chosen for high office in the Church who have a richer heritage and more varied background of training and experience than Nathan Eldon Tanner. . . ."

Although President Tanner has been pre-eminently successful in his business enterprises and in public service, each decision he has made, great or small, has been made only after careful consideration and with his Church in mind. It has always come first.

President Tanner's family has produced staunch members of the Church for six generations. His paternal grandfather, John Tanner, was a close associate of the Prophet Joseph Smith. His maternal great-grandfather was a member of the Mormon Battalion and an early settler of Ogden, Utah. The

rigors of frontier life were personally experienced by President Tanner, as a boy and a young man in Canada, where his father and an uncle took up a homestead and made a home of a one-room dugout with a sod roof and a dirt floor. In this home the family was living when the time drew near for their first child to be born.

For this important event, which occurred on May 9, 1898, Eldon's mother returned to Salt Lake City by wagon and train. When the baby was six weeks old, they returned to Canada, and the family continued to live in the dugout until they were able to build a more adequate home. Innumerable and demanding responsibilities filled the childhood of young Eldon.

Early he learned to handle horses, and by the time he was twelve, he was hauling grain to the elevators. Grain harvesting and other farm work frequently interrupted his schooling, but his parents were determined that he should have an education. After finishing nine grades in the little town of Etna, he attended high school in Cardston, a night academy in Raymond, and later the Calgary Normal School.

His first teaching position was combined with an executive assignment when he became principal of a three-room school at Hill Spring. It was here that he fell in love with one of the teachers, Sara Merrill, who later became his wife.

President Tanner's government service in Canada is well known. He was elected to the Alberta legislature in 1935, where, even though he had never so much as attended a session of the legislature, he served as speaker.

In December 1936, Mr. Aberhart, Premier of the Province, asked him to become a member of the Provincial government cabinet. He had not aspired to the position, but after much encouragement, he accepted the assignment and became Minister of Lands and Mines. The conservation program, which he organized during his tenure of office, has become the pattern for other Canadian provinces and other countries also, and helped to make Alberta the only Canadian province free of public debt. He also introduced new grazing regulations, served as chairman of the post rehabilitation committee and chairman of the research council, spent eight years in getting the Eastern Rockies Forest Conservation Board established, represented the Dominion and Provincial governments in Great Britain as head of the committee sent there in the interest of oil and natural gas developments in Canada. All of his service in public office was so unselfish, devoted, and honest that he became known as "Mr. Integrity."

Upon leaving government service, he moved his family to Calgary where he became president of a



Elder Thomas S. Monson.

newly formed oil company. Under his guidance it became an impressively successful venture. While president of this company he was asked to head the Trans Canada Pipeline Limited, formed by a merger of two opposing companies to build a pipeline across Canada.

The story of this enormous undertaking and President Tanner's part in it, has become one of the great sagas of Canada. It involved the raising of \$300,000,000 and the building of two thousand miles of pipeline through five provinces. So difficult and discouraging was the project, that during the first year many of the personnel of the company resigned, thinking the task was hopeless. President Tanner's guidance pushed the work forward. He had asked for a five year termination contract, and by the end of the five years the company was a solid success.

All of these years of service and experience, President Tanner is bringing with him into his new high office. His sincere request that the prayers of the membership of the Church extend heavenward in his behalf is being answered throughout the world daily, and Church members in all sections of the globe join in welcoming him to his holy calling.

THOMAS S. MONSON

BY MARBA C. JOSEPHSON
ASSOCIATE MANAGING EDITOR

Leadership opportunities and responsibilities have come to Elder Thomas Spencer Monson while yet young in life. At the age of 22 he was named bishop of the Sixth-Seventh Ward of the Temple View Stake having previously served as a ward clerk and counselor in the bishopric. In being chosen an apostle of The Church of Jesus Christ of Latter-day Saints at the age of 36, he is one of the youngest appointed to The Council of The Twelve for many years. His qualities of leadership are apparent to all who know him: modest, humble, kind, helpful, able, cheerful, adaptable, and sincere, he epitomizes the true Latter-day Saint.

A graduate of West High School in Salt Lake City, Elder Monson served in the U.S. Navy and later graduated with honors from the University of Utah with a Bachelor of Science degree in business administration in 1948. His career included the positions of manager of the classified advertising department of the *Deseret News*, assistant classified advertising manager of the Newspaper Agency Corporation before he was called to be sales manager and later assistant manager of the *Deseret News Press* which position he held at the time of his mission call. Following his return from serving as president of the Canadian Mission, Elder Monson was appointed manager of *Deseret News Press*, the commercial printing division of The *Deseret News Publishing Company*, which position he presently holds.

Elder Monson has served in many capacities in the Church in addition to those already mentioned. He was superintendent of his ward YMMIA and played basketball on the ward team. After two years in the Temple View stake presidency, Elder Monson

moved to a new home out of the stake. He was appointed chairman of the Senior Aaronic Priesthood committee in the Valley View Third ward. After his return from the Canadian Mission, he served on the Valley View stake high council and then was called to be area missionary supervisor of stake missionary work in nine Salt Lake City stakes. Later he served as a member of the genealogical conference staff of the Church.

His term as president of the Canadian Mission lasted for three years. During this time he extended his understanding of the gospel, which already was great, came to love peoples of different nationalities and languages, and has grown to a more complete realization that all men are indeed God's children. His recognition of the special blessings that come to those who serve the Lord in the various positions of the Church is also in keeping with an understanding of the gospel. He feels, for example, that a bishop has particular blessings that enable him to direct and counsel the members of his ward, and likewise a stake president has special gifts.

At the time of his call to the apostleship, Elder Monson was serving on the adult correlation committee and the priesthood home teaching committee under the direction of the General Authorities. In these assignments those who traveled or sat with him in committee meetings came to love Elder Monson, to respect him for his adaptability, and to honor him for his tremendous power.

His conference address, which will appear in the December issue of *The Improvement Era*, was deeply moving. He asked for the support of the church membership. He said in part: "From the depths of humility and an overwhelming sense of inadequacy, I ask for your prayers in my behalf." He also stressed the necessity for humility to which quality he pledged himself. One of the touching parts of his testimony dealt with an older woman, who, having embraced the gospel in far off Quebec, Canada, said,



Elder and Sister Monson and children, Thomas Lee, 12, Ann Frances 9, and Clark Spencer 4.

"President Monson, I may never see the prophet, I may never hear the prophet; but I can obey the prophet." This humble statement of faith could well become the creed of every Latter-day Saint.

Elder Monson, one of six children born to G. Spencer and Gladys Condie Monson, was born August 21, 1927 in Salt Lake City, Utah. On October 7, 1948, he married Frances Beverly Johnson in the Salt Lake Temple. They are the parents of two sons, Thomas Lee, 12; Clark Spencer, 4, born while the Monsons were in the mission field; and one daughter, Anne Frances, 9.

To the thousands of those who have known and loved Elder Monson, this selection is but a verification of their faith in him and his abilities. They respect his qualities as a man as well as a man of God. They recognize him as a devout but not a dour Latter-day Saint. To those who have heard his voice on the telephone or talked to him in person, the very cheer of his greeting—the responsiveness of his conversation—his knowledgeable ways—the added testimony comes that these qualities which they have enjoyed will be extended throughout the Church to the blessing of the Saints and the glorification of our Father which is in heaven.

teaching

CONDUCTED BY THE CHURCH
UNIFIED SCHOOL SYSTEM



"... As Thyself"

BY LEROY I. JORGENSEN

LOGAN INSTITUTE OF RELIGION

"... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy *neighbour as thyself*." (Luke 10:27. Italics added.)

We all make mistakes, sometimes very serious ones. But God loves us in spite of our mistakes. Surely, then, we must try to learn to love ourselves. As indicated in the scripture, love of neighbor and even love of God are dependent on love of self.

Sally was a high school sophomore student enrolled in a New Testament class in seminary. She was always neatly dressed, attractive in her appearance. Her facial expression, however, was usually serious, often sullen. While presenting no discipline problem, she was usually unprepared with her assignments. Her teacher, sensitive to the moods of the students, encouraged her in tactful ways to complete her work and join more with her classmates in the activities of the class. Several invitations of this nature failed to bring much response. One day Sally was the last student to leave at the close of class. The teacher, reflecting on Sally's despondency, observed that Sally seemed quite unhappy. He expressed concern as to what might be wrong. As though a switch had been moved, Sally burst into tears. "I hate this school and all the students and teachers in it," she sobbed. From the tearful story which followed it was learned that Sally's parents were divorced, her father an alcoholic. Her mother, unable to care for the children, had consented to have them placed in foster homes. Sally was lonely, ashamed, and felt inferior to her schoolmates. Much as was her need for the love and friendship of others, self-respect and self-love were equally necessary.

Love might be defined as an attitude, feeling, or desire for the well-being of someone. Jesus considered it to be the controlling factor in life. Everything in life was to be guided by it. It was to dominate life.

Love can be expressed in countless ways, each person determining its expression for himself. St.

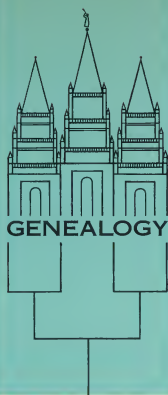
Augustine in the fourth and fifth centuries expressed belief in the prominence of love when he said, "Love God, my son, then do as you please." The action of others toward us is not to determine our reaction to them. Love is to be our reaction. It is not enough to love those who love us, we must love our enemies and return good for evil. (See Matthew 5:39-48.) Love can be a "slap" as well as a "pat." Perhaps the most frequent expression of parental love is that of controlling and restricting children. We show love by stopping people in wrongdoing. Love is strength, not weakness. Love is the noblest attribute of God. "... God is love." (1 John 4:8.) This means that the fulness of perfect love is embodied in him. When Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), he undoubtedly meant, concerning love, that we perfect our love even as God's love is perfect.

In this world where good and evil, right and wrong are twisted and combined in all sorts of perplexing and confusing relationships, it is not always easy to respond to others or to evaluate our own position in the manner we should. In order to show real love, we need to stand firmly on fundamental principles, think straight, and have good self-control.

As indicated in the story, self-love is essential to a healthy outlook on life. The lack of self-love can be an impassable barrier in our efforts to love others, even God. Our Father in heaven has said, "Remember the worth of souls is great in the sight of God; . . .

"And how great is his joy in the soul that repenteth!" (D&C 18:10, 13.) Each person must come to a full appreciation of the worth of his own soul. Of all the souls we might help to save, none should be more precious than our own. Shakespeare must have had this aspect of love in mind when he wrote, "This above all; to thine own self be true: And it must follow, as the night the day, Thou canst not then be false to any man." (*Hamlet*, Act I, Scene III.)

Teachers of the gospel can in many ways stimulate the quality of love or (Continued on page 1004)



Pertinent Questions Answered

QUESTION:

As a result of a "Project Temple" school in our stake, my husband and I plan to attend the temple to have our endowments and to be sealed as husband and wife. Do we need to prepare a family group sheet to take with us to the temple?

ANSWER:

Couples planning to attend a temple to receive their own endowments and to be sealed together as husband and wife should complete a family group record on which they appear as parents and on which *all* their children are listed, and:

1. If all persons (husband, wife, and children) are living, the completed family group sheet should be presented at the temple at the time of their attendance. In such instances, the sheet should not be sent

Family Group Records

Although the standards of correctly compiled family group records are covered in detail in the Genealogical Instruction Manual, many of the sheets received at the Genealogical Society are clerically incorrect. Consequently, a great deal of time is spent by the record examiners at the Genealogical Society in correcting these many clerical errors. Beginning in January 1964, therefore, a church-wide program will be introduced in which family group records will be checked for clerical correctness at a local level before such sheets are submitted to the Genealogical Society in Salt Lake City.

Beginning in January 1964, members of the Church will be asked to submit family group records for clerical examination to their ward or, in the case of missions, their district genealogical chairman.

The Genealogical Society will provide a record sheet so that the ward chairman can keep a check on the number of sheets received, the date they were received by him, and the date on which they were returned to their compilers.

The ward chairman will be responsible for seeing

to the Genealogical Society in advance of the temple appointment.

2. If there is a deceased person listed on the family group record who died over the age of eight years, the sheet must be sent to the Genealogical Society to be cleared in advance of the temple appointment. In such a case the sheet should be sent to the Genealogical Society at least three or four weeks before the intended temple visit so that it can be processed in time. An accompanying letter should indicate at which temple and on what date the work is to be done. The letter should indicate whether the family intends to do the sealings at the same time.

3. If the father and/or the mother of a family coming to the temple to be sealed together also wish to do temple work for deceased parents and to be sealed to them, they must submit to the Genealogical Society family group sheets on which the parents appear

that the record examiners check the sheets and return them to him within a day or two after receiving them.

In each ward at least two record examiners should be called to serve on the ward genealogical committee, and as sheets are received by the ward chairman they should be assigned to these record examiners for clerical checking.

The Genealogical Society has prepared a new instruction booklet for record examiners, and copies of this new publication will be available to each stake, district, and ward record examiner and to each ward and district chairman.

Members of the Church should use the Genealogical Instruction Manual in compiling family group records, and to discuss with their ward record examiners standards of record keeping which they feel need clarification.

Ward record examiners will be instructed not to make any additions or corrections on the family group records they check, but rather to indicate, by notes attached to the sheets, any errors or omissions appearing on them. As this checking will be done

on a ward level, it will be possible, in most instances, for the ward record examiners to discuss any omissions or errors with the patron who submitted the sheets so that the same mistakes will not be repeated.

Ward record examiners will perform not only the duty of "record censors" but also that of teachers, as this personal contact between them and the compilers of the family group records can be used to rectify the errors being made in record keeping. In missions of the Church this record examining will be carried out on a district basis. Members should submit their sheets to their district genealogical chairman who will in turn assign them for checking to the district record examiners.

Ward, district, and mission genealogical chairmen should begin to prepare for the introduction of this program by enlarging their genealogical committees to include at least two record examiners, and to begin a period of training so that they will be thoroughly acquainted with the contents of the Genealogical Instruction Manual.

as husband and wife with all their children. Such sheets should be submitted to the Genealogical Society at least three or four weeks in advance of the temple appointment.

QUESTION:

Our class instructor recently informed us that relatively few of the family group sheets submitted by church members to the Genealogical Society are clerically correct. If this is true, what can we as Church members do to rectify this situation?

ANSWER:

It is true that many of the sheets received at the Genealogical Society are clerically incorrect.

The standards of record keeping are carefully and thoroughly detailed in the *Genealogical Instruction*

Manual, and if members of the Church would use this manual as they compile their family group records, there would be few, if any, clerical mistakes.

Beginning in January 1964, members of the Church will be asked to have their sheets checked by a member of their ward genealogical committee before such sheets are submitted to the Genealogical Society. This clerical check on a local level will correct many of the mistakes that are now being made.

The records office at the Genealogical Society states that one of the most common errors made on family group records is the omission of the name of the family representative and the relationship of this individual to the husband and wife appearing on the sheet. A large number of sheets are returned to patrons because this information has not been recorded.

Another common error is the omission of the *maiden* surname of a married female family representative.

KIRTLAND

THE FOLLOWING
ACCOUNTS OF
LATTER-DAY SAINT
TEMPLES WERE
WRITTEN BY
ALBERT L. ZOBELL, JR.,
RESEARCH EDITOR



At Kirtland, Ohio, the Prophet Joseph Smith received revelations commanding the establishment of a holy house. (D&C 88:119-120; 95.) The cornerstones for the Kirtland Temple were laid July 23, 1833.

Stone, wood, and plaster were all obtained within a two-mile radius of the temple site. The Prophet Joseph Smith was the foreman of the stone quarry. The stone walls were covered by a plaster mixture at the time. The story has been told how the members brought their prized china and glassware to the site where it was broken up and mixed with the outside plaster.

Eliza R. Snow, the poetess of the Church, has written:

"With very little capital except brain, bone, and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might. While the brethren labored in their departments, the sisters were actively engaged in boarding and clothing workmen not otherwise provided for—all living as abstemiously as possible, so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessings of a house built by the direction of the Most High, and accepted by him.

"Its dimensions are eighty by fifty-nine feet; the walls fifty feet high, and the tower one hundred and ten feet." (Quoted in Edward W. Tullidge, *Life of Joseph the Prophet*, p. 187.)

The revelation had stated:

"Now here is wisdom, and the mind of the Lord—let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world;

"Therefore, let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power." (D&C 95:13-14.)

The appointed three were members of the First Presidency.

The dedicatory services were held in the morning,

afternoon, and evening of that Sabbath of March 27, 1836. Heavenly messengers appeared, Brigham Young spoke in tongues, and the power of God rested upon the Saints. It was a great and wonderful spiritual feast.

The ordinance of the washing of feet was begun in the temple March 29. The following Sunday, April 3, the Prophet Joseph and Oliver Cowdery saw and heard the Savior in the Kirtland Temple who accepted the edifice. Immediately following, other Heavenly Messengers—Moses, Elias, and Elijah—appeared and committed their keys to this gospel dispensation. (*Ibid.*, 110.)

Those eight days, March 27 to April 3, 1836, were the high points of the Kirtland period of church history. Within two years there was a general exodus from Kirtland. Those who had apostatized and remained behind joined with others and cut a hole in the basement wall to permit cattle to be driven there for protection against the cold Ohio winters. The building was also put to ill use later by the people of Kirtland. There is little doubt that the building was thoroughly defiled and, as such, lost all claim to its former spiritual significance.

In 1880, in the courts of the land, the Reorganized Church of Jesus Christ of Latter Day Saints obtained title to the Kirtland Temple. They restored the building physically and now use it as a meeting place.

In the month of the building's centennial, March 1936, *The Architectural Forum*, in its "Master Detail Series," held the Kirtland Temple to be one of the fine examples of early American architecture.

Elder James E. Talmage sums up the story of this building thus:

"What was once the Temple of God, in which the Lord Jesus appeared in person, has become but a house, a building whose sole claim to distinction among the innumerable structures built by man, lies in its wondrous past." (*The House of the Lord*, p. 123.)



At Nauvoo, Illinois, January 19, 1841, the Prophet received a revelation (D&C 124) which commanded that a temple be built. There was no baptismal font upon the face of the earth for the administration of baptisms for the dead and the promise of revelations concerning sacred things thus far hidden.

On April 6, 1841, the eleventh anniversary of the founding of the Church, approximately ten thousand people gathered at the temple site, witnessing the laying of the cornerstones. The magnificent edifice was to stand on the highest elevation in the city and was to become, for a brief season, the crown of Nauvoo.

Briefly, baptisms for the dead were permitted in the Mississippi River. The revelation stated "... only in the days of your poverty, wherein ye are not able to build a house unto me." (*Ibid.*, 124:30.) At the general conference held October 2, 1841, the Prophet declared: "There shall be no more baptisms for the dead, until the ordinance can be attended in the Lord's House. . . ." (*DHC* 4, 426.) By November 8, 1841 a temporary baptismal font in the temple basement was ready, Elder Brigham Young offering the dedicatory prayer.

The Prophet wrote on May 4, 1842: "I spent the day . . . in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the priesthood, attending to washings, anointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the highest order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of these blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim of the eternal worlds. In this council was instituted the ancient order of things for the first time in these latter days. . . ." (*Ibid.*, 5, 1-2.)

The work of the temple had begun!

In February 1844 the Prophet had a discussion with Elder William Weeks, the architect of the temple. The Prophet desired changes in the plans and the architect was reluctant. The Prophet said: "I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me." (*Ibid.*, 6, 197.)

The Prophet did not live to see the building completed, he and Hyrum sealing their testimonies with their blood at Carthage that June 27, 1844.

The temple was 128 feet long by 88 feet wide and 65 feet high. The spire rose 165 feet above the ground. The building was of a light-gray limestone, of a hardness that permitted easy tooling and adaptation to ornamental finish. Some of the outside sculptured stones are considered marvels today.

Worthy members began receiving their blessings there December 10, 1845. Day and night they paused in their feverish preparations for the trek west to come to the almost completed temple. Temple ordinances closed February 7, 1846.

President Young quietly dedicated the temple February 8. It was again dedicated April 30 and May 1. Meanwhile Nauvoo was becoming deserted. The first wagons crossed the river February 4, 1846.

The temple became the focal point in the ire of the enemies of the Church. It was set aflame November 10, 1848, destroying all but the four walls. A tornado blew the north wall down May 27, 1850, and new residents of Nauvoo were quick to re-use the building stone. But the temple had been finished and dedicated and the blessings received.

Elder James E. Talmage has summed up the temples in Ohio and Illinois with: "Even the Tabernacle of old was but an inferior type of what would follow, designed for temporary use under special conditions, so the earlier temples of the latter-day dispensation, specifically those of Kirtland and Nauvoo, were but temporary Houses of the Lord, destined to serve for short periods only as sanctuaries." (*The House of the Lord*, p. 112.)

ST. GEORGE



At Utah's southwestern corner is an eighty-two mile long semitropical belt, a broad crescent of fertile land. Exploration was done by a company headed by Elder Parley P. Pratt, who, on January 1, 1850, traveled down the silt-laden Virgin River and camped along Santa Clara Creek near the present towns of St. George and Santa Clara. The explorers were impressed by the change of climate and the terrain. Here the air was fresh "as a spring morning" and the vegetation was green.

Missionaries to the Indians in southern Utah had successfully grown a cotton crop in 1855 from a quart jar of cottonseed brought to Utah by a southern convert to the Church.

In 1857 a group of twenty-eight families were called by President Brigham Young to establish a "cotton mission" and to supply Utah with cotton. Many of these families were converts from the southern states, a factor which contributed greatly to the nickname of "Dixie" that was later given to Washington County.

The desire to erect a temple there was with the people from the beginning. Then on April 15, 1871, a letter from President Brigham Young was read to the people, stating that the time had arrived when a temple should be built to the God of Israel. On November 9, 1871, under the direction of President Brigham Young, Elder George A. Smith offered the prayer, dedicating the site.

Along the north edge of the site a limestone ledge was found and made the base of the foundation. On the other three sides workmen ran into difficulty from the beginning in the form of water and mud, which threatened to halt the work. Water was drained from the site and thousands of tons of volcanic rock were pounded into the foundation by means of a crude "pile driver"; an old cannon used by Commodore Stockton and Colonel Fremont in the war with Mexico in 1847. The cannon was filled with lead and surrounded with cottonwood bark which was firmly fastened on by steel bands to prevent

splitting. A frame and device for hoisting this thousand pound weight was constructed. Hundreds of tons of volcanic rocks from the size of a marble to the size of one's head were placed in the excavation and pounded into the earth with this hammer, until, as some have said, the hammer would bounce thrice before coming to rest. A secure foundation was thus made possible, and the first foundation rock was laid March 10, 1873. The old cannon, long since silent, can still be seen at a place of honor on the beautifully landscaped temple grounds.

Native stone for the temple was quarried from sandstone ledges on the outskirts of St. George. Huge timbers were hauled by oxen from a sawmill in Pine Valley, Utah, and from Mt. Trumbull, Arizona, eighty miles away.

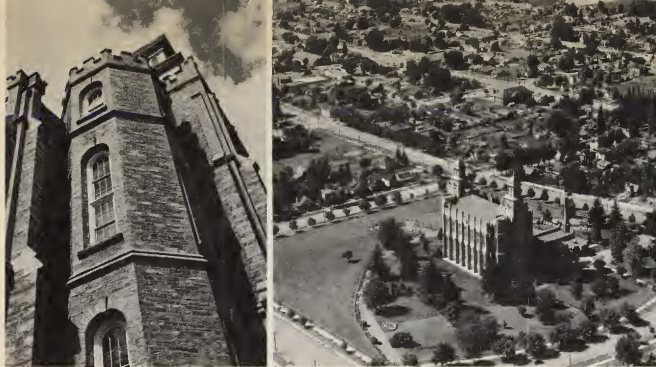
The temple, its sandstone walls covered with white stucco plaster, stands out like a white gem in its St. George desert setting. The building is 141 feet 8 inches long, 93 feet 4 inches wide, 84 feet high to the square or parapet, and 175 feet high to the top of the vane on the tower.

The baptismal font, resting on the backs of twelve cast-iron oxen, was made at an iron foundry in Salt Lake City and was the gift of President Young.

President Young had hoped the temple could be completed by September 15, 1876, but it was not completed until the turn of the year 1877. On New Year's day the lower story of the temple was completed sufficiently for use, and Elder Wilford Woodruff dedicated this finished part. Baptisms for the dead began in January 9, 1877, and endowments for the dead were given two days later. The St. George Temple was the first temple in this dispensation to give endowments for the dead.

The building was completed and fully dedicated on April 6, 1877, by President Daniel H. Wells of the First Presidency, a Counselor to President Young. The forty-seventh annual general conference of the Church was being held there in St. George.

The temple architect was Truman O. Angell.



The first wagon train of Latter-day Saint settlers for Utah's Cache Valley consisted of seven families with Peter Maughan as their leader. The date was September 15, 1856, when the wagons stopped for the first settlement, later called Wellsville.

The first recorded mention of a temple in Cache Valley came during a July 4th oration in 1857. John Thirkill, preaching the sermon of the day, predicted that a temple one day would be built on the bench at Logan.

During an August 1863 visit to Cache Valley, President Brigham Young called upon Wilford Woodruff to speak to the young people, and he said: "Yea, the day will come . . . when you will have the privilege of going into the towers of a glorious temple, which will be built unto the name of the Most High . . . east of us upon the Logan Bench. . . ."

At a general conference in Salt Lake City in 1876, President Brigham Young admonished the people of northern Utah and southern Idaho to "unite your labor and commence as soon as you can to build a temple in Cache Valley."

On the morning of May 17, 1877, President Young selected the temple site which was dedicated by Elder Orson Pratt of the Council of the Twelve. Ground was broken for the foundation that day. Truman O. Angell, Jr., was the architect of the building.

The cornerstones were laid September 19, 1877, under the direction of John Taylor, President of the Council of the Twelve, President Brigham Young having passed away at Salt Lake City three weeks previously.

The building stone came from three locations: Green and Hyde Park canyons for the heavier stone, and a quarry northeast of Franklin, Idaho, furnished a light buff sandstone.

Midway through the construction, on the last day of February 1884, C. O. Card, superintendent of construction wrote the editor of the *Juvenile Instructor* at Salt Lake City that:

"Shortly after the organization of Cache Stake of Zion, in 1877, . . . the presidency . . . inaugurated a temple fund among the Sunday Schools of the Stake which has proved a success in every sense of the term. It has taught the young the great principle of temple buildings, and united their interests with those of their parents, by putting their nickels to . . . use.

"When the walls of the temple had reached the square, a small boy—a Sunday School scholar—visited the block, and desired to go upon the scaffold to look at the building. The guard, however, had been instructed to keep small children off the scaffold, [but] . . . the boy replied that he had paid his nickel to the temple and thought he had a right to go up and see it." (*Juvenile Instructor* 19, 95.)

The lad won the argument. Elder Card reported that so far this nickel fund had brought upwards of \$2,300 for the temple. A previous "Widow's Mite" had also been used to gain finances for the temple.

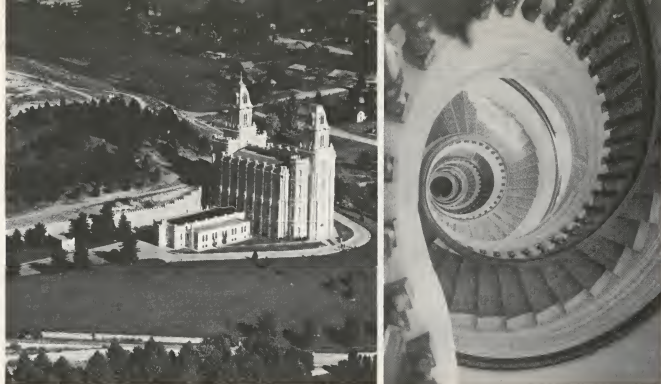
President John Taylor dedicated the temple, May 17, 1884, seven years to the day since President Brigham Young selected and dedicated the site.

Prior to the dedication, the Logan Temple was opened to the general public.

The temple stands upon a hill in the eastern part of Logan. It can be seen from the mountains of Paradise on the south to Marsh Valley, Idaho, on the north, a distance of some sixty miles.

The two towers of the temple rise 165 feet (west tower) and 170 feet (east tower). The octagonal towers at each corner of the temple stand 100 feet high. The building is 171 feet long, 95 feet wide, and 86 feet high at the square.

Said one young couple who know the temple and live in Logan: "Our temple seems to look over Logan City. The grounds are beautiful with the especially cultivated vegetation. The temple and its square somehow seem to impart a feeling of humbleness and reverence."



Towering above the highway, the Manti Temple stands in sharp outline against the sky and low hills, visible for many miles in each direction.

In November 1849 a group of fifty colonists left Great Salt Lake City for this area on an invitation extended that summer by the Ute Indian Chief Walker who asked Brigham Young to send colonists into Sanpete Valley to teach the red men to live like white men.

Almost immediately a hard winter set in, and the settlers made makeshift dugouts in a hill. It was soon discovered that the hill was a mass of cream-colored oölitic limestone, which later became the building stone for many structures in the vicinity.

President Young visited these Saints in August 1850, and pointing to the quarry hill, he prophesied that a temple would one day stand there, overlooking the valley. More than a quarter-century passed, and then President Young came specifically to begin the temple. President Young knelt on April 25, 1877, and dedicated the ground in solemn prayer and then gave brief instructions to those assembled.

Five days later about one hundred people assembled at the temple site, and after kneeling in prayer, they began preparing for the foundation of the building. Two years of blasting and scraping were required for the footings and foundation. On April 14, 1879 the cornerstones were laid under the direction of President John Taylor of the Council of the Twelve.

At the time of construction the people were relatively few in number, poor in this world's goods but rich in things spiritual. Their strength was taxed with pioneering a harsh, almost unyielding land. Theirs was the struggle against drought, grasshoppers, sickness, poverty, and Indians, who found it difficult to resist the temptation of the white brothers' cattle. Yet the task of building the house of the Lord moved forward.

Temple workmen did not receive dollar wages for

their labors. Members contributed food and other farm products. Eggs laid on Sunday were called "temple eggs" and were cheerfully donated to the project. The old daybook shows that two steers were received and credited for \$38.40; one hundred pounds of flour was credited for \$2.00; a bed, \$1.00; and then the comparatively rare item of \$4.00 cash. Throughout the eleven years of the construction period the contributions were turned in at the bishop's storehouse and there distributed to the workmen.

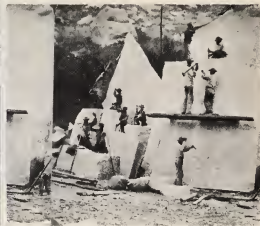
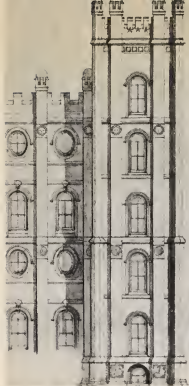
President Lorenzo Snow, then a member of the Council of the Twelve, offered the dedicatory prayer, May 21, 1888.

Today the Manti Temple stands with its base eighty feet above US 89, a busy highway in Utah. The beautiful sloping lawns, multicolored flowers, and wide variety of trees and shrubs were made to grow there on the old quarry site only after soil was hauled in and put carefully in place.

The temple itself is 171 feet long and 95 feet wide. The east and west towers are 179 and 169 feet high respectively. It is the rear of the building which faces westward toward the highway.

With its simple elegance, the interior of the temple is striking. It all indicates skilled workmanship on the part of men for whom time and effort were only incidental to the attainment of their desires to build the temple there in Manti.

In the two west corner towers are spiral staircases, extending from the basement to the roof. Engineers and architects have acclaimed them as remarkable in workmanship. In each case the center is open, without any supporting column, and the walnut railings and balusters, winding up ninety feet high, with 155 steps through five stories, form a symmetrical coil, perfectly plumb from top to bottom. There are few such staircases in America. Two of them are in this grand old temple, built by craftsmen when Manti was but a pioneer village.



On the evening of July 28, 1847, four days after his arrival in the Salt Lake Valley, Brigham Young, seven other apostles, and Thomas Bullock, the clerk, walked from their camp northward to a spot between the forks of City Creek and selected the temple site.

At the general conference of April 1851, construction of the temple was authorized by the uplifted hands of the Saints. At the October 1852 conference the question of building material was considered. At the morning session on October 9, President Heber C. Kimball asked: "Shall we have the temple built of stone from Red Butte, adobes, rock, or the best stone the mountains afford?"

In reply a resolution was given unanimous approval "that we build a temple of the best materials that can be obtained in the mountains of Northern America, and that the Presidency dictate where the stone and other materials shall be obtained."

The happy choice of the gray granite was later decided upon.

The site was dedicated and the ground first broken for the foundation February 14, 1853, amid great rejoicing by the Saints. Preparations were made—everything was in readiness and the four cornerstones were dedicated April 6, 1853.

The foundation was commenced at the southeast corner, June 16, 1853, and was completed July 23, 1855.

The Saints heard of the approach of a US military force and the beginning of the Utah War in July 1857. When that army was permitted to enter the valley in 1858, they found the city deserted—the Saints had moved south. The temple site had been disguised to look like a plowed field.

The plan of the temple was given by Brigham Young, and the structural details were worked out under his direction by Truman O. Angell, the church architect. Brother Angell's description of the temple was published as early as 1854, both in Utah and in England.

A camp at the Little Cottonwood Canyon granite

site was begun in 1859. The blocks were conveyed at first by ox teams; four yokes being required for each block during the journey of three to four days. The road was well-marked with broken wagons before the railroad began carrying the granite stone to the Temple Square spur on April 4, 1873.

Temple Square was the hub of pioneer industry. It is recorded that the first sugar and the first steel produced in Utah were made in the shops on the square.

With the approach of the two segments of the transcontinental railroad in 1868, the construction of the temple slowed to a standstill as the able-bodied found employment with construction gangs of the Central Pacific, coming in from the west, or the Union Pacific, coming from the east.

When President Young died in 1877, the granite walls stood about twenty feet above the ground. The construction was carried forward during the administration of President John Taylor and into the administration of President Wilford Woodruff. The building was far enough completed on April 6, 1892, that the capstone was laid on that day, and there the Saints accepted the challenge to finish the temple so that dedication would take place April 6, 1893—forty years to the day after the cornerstones were laid. The finishing touches on the temple were made late in the afternoon of April 5, 1893, and the temple was opened for inspection. More than a thousand non-Mormons visited the temple on that day. President Woodruff dedicated the temple the following morning, April 6, 1893, as part of the sixty-third annual conference of the Church. In all, thirty-one dedicatory sessions were held, the last one on April 24. At each service the dedicatory prayer was given. The dedicatory sessions held on April 21 and 22 were set apart for the children of the Sunday School who were of the prescribed age for baptism.

Ordinance work began at the Salt Lake Temple May 23, 1893.



Ten LDS elders arrived in Honolulu December 12, 1850, called by the Authorities of the Church to open a mission in the Sandwich Islands, as they were then known. The work was slow in beginning and gained momentum only after the elders began laboring among the islands' natives.

In 1865 the so-called Laie Plantation, containing about six thousand acres on the northeast coast of the island of Oahu, was purchased in behalf of the native Saints to be used as a place of gathering. According to Hawaiian tradition this was once an area of refuge in times of trouble. Meetinghouses, schoolhouses, and residences were soon erected, and Laie became truly the gathering place for the Saints on the Islands. Here, for a long period of time was also the headquarters of the mission, but that was moved south to Honolulu in 1919.

The Saints desired the blessings of the temple, for such an edifice had been promised them by Elder George Q. Cannon, one of the original missionaries coming to the islands in 1850.

President Joseph F. Smith, who in his youth had filled a mission in Hawaii, dedicated the site for the Hawaiian Temple on June 1, 1915. It is a part of the Laie Plantation, on a moderately high hill or eminence, commanding an unobstructed view of the Pacific Ocean. The plantation property is on the windward side of the island, unlike the leeward side, this land had to be conquered by human intelligence and patient toil, just as the settlements of the Saints in the Rocky Mountains had to be wrested from the uninviting wastes.

The islands are almost devoid of building materials, and this at first presented problems to the architects, Pope and Burton. However, it was known that the volcanic rock, readily obtainable near the site, could be crushed into an aggregate which would make very good concrete. It was finally decided to build the entire edifice, floors and roofs as well as walls, of this cement concrete, reinforced with steel.

The building is truly a monolith of artificial stone.

For the finishing of the interior, hardwoods were extensively used, the principal rooms being finished with Hawaiian koa, a native wood of the islands which rivals the choicest mahogany in beauty of grain and color.

The temple is built in the form of a Grecian cross, and the extreme dimensions of the building from east to west are 102 feet, and from north to south, 78 feet. The central portion of the edifice rises to a height of 50 feet. This is the first of three temples to be erected without a tower. (The others are the Alberta and the Arizona.)

President Heber J. Grant dedicated the temple on Thanksgiving Day, November 27, 1919. Among the General Authorities accompanying him was President Rudger Clawson of the Council of the Twelve. In one of his addresses, President Clawson began by following the ancient Hawaiian custom of drawing out his pocket handkerchief, holding it carefully by the four corners, while explaining that he had brought the love, the "Aloha," of President Emmeline B. Wells and all the members of the general board of the Relief Society to the sisters at Laie. At that moment the handkerchief was allowed to open, and all the Saints assembled at the dedicatory service responded with an enthusiastic, "A-lo-ha!"

The exterior of the temple has four sculptured friezes—one on each side of the building—depicting in bold relief the outstanding events of the four principal dispensations of the gospel. They are the work of Elders Leo and Avard Fairbanks.

This beautiful temple is indeed an attraction in the Hawaiian Islands. The temple grounds, with the nearby Church College of Hawaii and the Polynesian Cultural Center, also built upon the land known as the Laie Plantation, is seen by thousands of Hawaii visitors each year.

The house of the Lord—the temple at Laie; a spiritual haven for the faithful members on the islands—is a lasting monument to the faith and the devotion of the Saints in Hawaii.



Canada has played an important role in the growth of The Church of Jesus Christ of Latter-day Saints as far back as 1832 when LDS missionaries first preached on Canadian soil. Early leaders of the Church, including the Prophet Joseph Smith, Brigham Young, and others were active in the Canadian Mission, baptizing many. Among the early Canadian converts was John Taylor, a native of England, who became a missionary, apostle, and third President of the Church.

In June 1887 forty-one men, women, and children, in seven wagons halted beside the swollen waters of Lees Creek in a summer rain. They were the vanguard—the first LDS settlers in western Canada. Their permanent settlement became Cardston.

Within sixteen months, speaking under the gift of prophecy, one of the leaders of the Church promised these pioneering people that someday they would have a temple within their midst.

The President of the Church, Joseph F. Smith, came in July 1913, and on the 27th he dedicated the eight-acre square in Cardston that had always been known as the Tabernacle Square as the site.

Daniel Kent Greene, of Glenwoodville, Alberta, a local churchman, turned the first sod on November 9, 1913, and construction was begun. Elder David O. McKay, then a member of the Council of the Twelve came to Cardston and on September 19, 1915, laid the cornerstone. The capstone laying took place September 23, 1917, under the direction of President Edward J. Wood of the Alberta Stake, with President Heber S. Allen of the neighboring Taylor Stake laying the capstone. President Allen had served as Alberta Stake president before the organization of Taylor Stake.

President Heber J. Grant dedicated the Alberta Temple August 26, 1923. Eleven dedicatory sessions were held. This was the first temple to be built and dedicated outside the United States.

As one approaches the prairie city of Cardston from any direction, the first thing to be seen is the temple on its slight rise of ground. Viewed from any distance the outline is an impression of straight lines, a great pile of granite, inclining from the four main sides and four lesser sides to the topmost point. The main structure is of octagonal shape or a Maltese Cross, 118 feet square, supported on its four sides by a ten-foot-high solid granite retaining wall, 165 feet square.

Architecturally the temple is unique. Its clean lines give it close similarity to the ancient temples of pre-Columbian America. The temple stands 85 feet high and is lined throughout with hollow tile insulation and plastered with a hard finish.

During the construction period, Hyrum C. Pope of the Salt Lake City architectural firm of Pope and Burton wrote:

"As the temple site is not very large it was necessary to place the entrance of the temple quite close to the street, and in order to give it the necessary privacy, a walled-in court has been provided between the steps leading up from the street and the entrance of the building."

The granite of the Alberta Temple is a very beautiful white stone similar to the granite used in the Salt Lake Temple but of a coarser grain. The granite was quarried near Kootenai Lakes at Nelson, British Columbia.

The interior of the temple is noted for its beautiful woodwork: oak, ebony, maple, tulip, rose, African mahogany, and several kinds of walnut woods.

The temple grounds are impressive. A reflection pool is fed water by a stream falling from a solid granite wall. On this wall, too, is the artistic frieze of cast concrete colored to match the granite. "The Samaritan Woman at the Well" shows the Savior saying to the woman that he would give her "living water."



The first Latter-day Saints to enter what is now Arizona were members of the Mormon Battalion, marching from Fort Leavenworth, Kansas, to San Diego, California, in answer to the call of the President of the United States, James K. Polk, as a part of the nation's effort during the Mexican War.

These Latter-day Saints were attracted by the seemingly unyielding but fascinating endless horizons of the land. As their enlistment was up in California, most of them joined friends and families in the valley of the Great Salt Lake, but these southern lands still burned bright in their memories. Some were to return to Arizona as settlers for the Church.

In 1858 Elder Jacob Hamblin led a group of missionaries across the Colorado River to Arizona to work among the Indians. In the 1860's, some Mormon communities came into being in northern Arizona, including Littlefield, said to be the first modern-day agricultural community in the state. President Brigham Young in 1876 called a group to settle agricultural lands in central and southern Arizona. Their first settlement was Lehi, north of Mesa, on the banks of the Salt River. A town was soon established on the tableland above the river, which after several changes of names became Mesa, the Spanish word for *table*.

To return to Utah for marriages and the services of the temple was often the dream of a lifetime. Such trips consumed many weeks by wagon, and even into the twentieth century, railroads, when available, offered connections to Utah only by way of San Francisco or Denver.

Although requests for a temple had been made earlier, the Maricopa Stake presidency restated their desires in a letter in March 1919. The Authorities in Salt Lake City reacted favorably, and in June of that year a fund drive was begun in the Arizona stakes, the Juarez Stake, and the California and Mexican missions.

President Heber J. Grant, accompanied by Elders George F. Richards and David O. McKay of the

Council of the Twelve, President Joseph W. McMurrin as president of the California Mission, and Willard Young, the church architect, attended the Maricopa Stake conference on January 31 and February 1, 1920. At a stake officer's meeting held the following Sunday in Mesa, President Joseph W. Lesueur "reported the selection of the temple grounds and site by President Grant and the committee who were here." (*Maricopa Stake Historical Record*, p. 209.)

President Heber J. Grant on November 28, 1921, dedicated this land for a temple. The first ground was broken April 23, 1922, and the actual construction of the building began January 5, 1923. After the building was completed in 1927, it was opened to the general public for inspection, as is the tradition. President Grant offered the dedicatory prayer at the Arizona Temple, October 23, 1927.

The architectural lines of the temple have been termed an American adaptation of classic architecture, and is said to resemble temples of ancient origin, built both in the New and the Old Worlds. The exterior dimensions, including the annex, are 128 feet north-south by 184 east-west, and 53 feet high.

Beautiful exterior friezes by Torlief Knapphus tell the story of the gathering from the "four corners" of the earth. Spacious grounds complement the temple which is faced with a glazed, cream-colored "pulsi-chrome terra cotta" tile.

As one enters the temple from the annex, he sees the golden inscriptions: "Blessed are they who obey the gospel"; "Blessed are the pure in heart for they shall see God"; and finally "Holiness to the Lord"; fitting reminders for the spiritual feast that will be his as he tarries in the temple.

To the city of Mesa and to this temple annually come the Spanish-speaking members of the Church for days of conference, counsel, and, above all, to partake of the blessings of the temple for themselves and for their families.



At the April general conference 1855, a number of brethren were called to the new Salmon River Mission in what was then Oregon Territory, but is now Idaho. The settlement of Fort Limhi among the Indians proved a success but was withdrawn in 1858 because the US Army was approaching Utah.

Franklin was settled in 1860 as one of the original eight settlements in Cache Valley. It was later found to be in Idaho, giving it the distinction of being the first permanent Anglo-Saxon settlement in Idaho.

In the early days of the settlement of the Snake River country, when the land was covered with sagebrush as far as the eye could see, Elders Wilford Woodruff and Heber J. Grant, members of the Council of the Twelve, visited the much-discouraged Saints and admonished them to remain on their homesteads. The promise was that the day would come when this soil would yield forth of its strength, and that flowers and trees, fine homes, schools, and meetinghouses would adorn the land from one end to the other. Every word of this prophecy has been fulfilled and even more, for Elder Woodruff then added: "Yes, and as I look into the future of this great valley, I can see beautiful temples erected to the name of the Living God, where holy labors may be carried on in his name for generations to come."

With the growth of the Church in Idaho, plans for a temple were discussed as early as 1918, but it was not until April 30, 1936, that the Council of the Twelve approved the erection of the temple. Public announcement was not made until March 1937.

The land for the Idaho Falls Temple was given to the Church by the citizens of Idaho Falls. The seven-acre site is located adjacent to the Idaho Falls LDS Hospital, near the picturesque falls that gave the city its name.

On the morning of December 19, 1939, President David Smith of the North Idaho Falls Stake removed the first shovelful of soil. President Smith later presided at this temple.

Plans called for an eighteen-foot excavation, and

at that depth a solid bed of lava rock was encountered which provided an ideal foundation, proved by test-hole drilling.

Work on the foundation began August 4, 1940. On October 19, 1940, President David O. McKay of the First Presidency laid the cornerstone. A stainless steel plate and the capstone were laid on top of the tower, August 19, 1941.

A large shipment of choice marble arrived from France just prior to that time, during World War II, when transoceanic shipping became unsafe. Besides the French marble, marble from Sweden, Italy, and Utah was used in some of the building's interior.

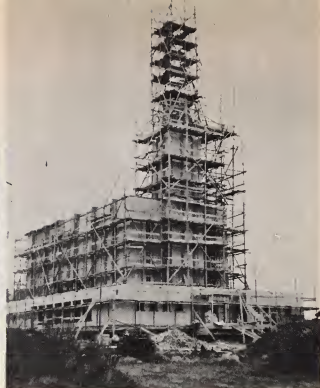
The size of the structure is ninety-five and one-half by one hundred thirty-one and one-half feet. The center of the structure is a massive tower which measures thirty-seven and one-half feet square at the base, reaching 164 feet into the sky.

Outside walls are faced with cast stone made from white quartz aggregate and white cement, designed to sparkle in the sunlight and reflect artificial floodlight at night. The west side, mirrored in the Snake River, is popular with photographers.

The temple was designed by the board of temple architects, consisting of Edward O. Anderson, John Fetzer, Ramm Hansen, Hyrum C. Page, and Lorenzo S. Young, all of Salt Lake City; Georgius Y. Cannon of Pasadena, California, and Arthur Price of Salt Lake City, adviser.

As one enters the temple from the annex, he sees blazoned upon the wall: "... the Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2:20.)

After the completed temple was open for public inspection, President George Albert Smith and the General Authorities came to dedicate the building. President Smith offered the dedicatory prayer on September 23, 1945. In all, eight dedicatory sessions were held, President Smith giving the dedicatory prayer at some sessions, his counselors, President J. Reuben Clark, Jr., and President David O. McKay, giving voice to the prayer at other sessions.



Switzerland became a mission field of the Church in 1850, when Elder Lorenzo Snow of the Council of the Twelve (later the fifth President of the Church), who opened a mission in Italy, sent Elder Thomas B. H. Stenhouse into Switzerland.

The work moved slowly forward, sometimes being combined with other missions in the area.

In 1906 President Joseph F. Smith toured the missions of Europe, the first President of the Church to do so. Speaking at Bern, on August 19, he said:

"I believe, that among those who bear this high office, I am the first to visit our foreign missions. But the time will come, when the President of The Church of Jesus Christ of Latter-day Saints will have more leisure to visit the branches of the divers countries where the gospel is being preached; the time will come, perhaps not in my days nor in this generation, when temples of God which are dedicated to the holy ordinances of the gospel and not to the worship of idols, will be erected in the divers countries of the earth, for the gospel must be spread over all the world, until the knowledge of God covers the earth as the waters the great depths." (Translated from *Der Stern*, 38, 332.)

Almost half a century passed; then at Glasgow, Scotland, July 22, 1952, on the eve of his return home from an European tour, President David O. McKay announced that the Church would build a temple in Switzerland. Actually the decision to find temple sites in Europe had been made by the General Authorities at their weekly Salt Lake Temple meeting, April 17, 1952.

For some time it had been felt that many of the recent emigrants from Europe, especially among the older age groups, whose tongue was non-English, would be happier had they had a temple in Europe

wherein they could perform the sacred ordinances for themselves and for their kindred dead, rather than to have to come to the New World for this privilege.

Ultimately an almost seven-acre tract was obtained at Zollikofen, a picturesque suburb near Bern.

Behind the temple site is a grove that seems reminiscent of the Sacred Grove. In the distance the Jural Mountains make a striking backdrop, and further behind them, the storied Alps give additional strength to the place for the temple. All in all, it is a place for sublime reverence.

President McKay came again the following year, where on August 5, 1953, he dedicated the temple site. President Stephen L. Richards of the First Presidency laid the cornerstone, November 13, 1954.

President David O. McKay offered the dedicatory prayer for the completed temple, September 11, 1955. The Salt Lake Tabernacle Choir, then on concert tour of Europe, was present and sang during the first day. Their opening number was the triumphant hymn of the restored gospel: "The Morning Breaks, the Shadows Flee."

Physically the Swiss Temple is smaller than those previously constructed in the West. Its exterior dimensions are 152 by 84 feet. The top of the tower, piercing the sky at a height of approximately 140 feet, is of gold color; the base of the tower is white.

Today the Swiss Temple is open to those Latter-day Saints who come to receive the blessings of the temple. A typical week will find temple sessions conducted in German, French, and English. Strange? No, not at all, because in the temples of the Most High there are no nationalities—there are just brothers and sisters bound together in the great brotherhood of the restored gospel.



Latter-day Saints reached southern California as members of the Mormon Battalion which arrived in San Diego late in January 1847. These men dug some of San Diego's first wells, paved some of the first streets under the American regime, and constructed schools. At Pueblo de Los Angeles, where they also took up garrison duty, the Mormon troops built Fort Moore in 1847, a small fort which provided a splendid lookout for miles around and was a point for military concentration when it was required.

On September 22, 1851, the Latter-day Saints purchased a great ranch at San Bernardino, between eighty thousand and one hundred thousand acres, and immediately started moving onto it. The colony at San Bernardino thrived until early 1858, when President Brigham Young asked that all outlying settlements be disbanded, and the Saints returned to Utah with the coming of the federal army.

There was no general return to California. Over the years missionaries labored there, and then young people made their homes there for employment.

President Heber J. Grant announced the acquisition of a temple site in Los Angeles in 1937. The deed for the 24.23 acres was recorded April 15, 1937. It is atop a hill near Westwood Village on Santa Monica Boulevard. The legal description of the property goes back to the year 1542 to "Charles I, King of Spain, and his successors in interest, by right of discovery and settlement."

President David O. McKay broke the ground for the Los Angeles Temple and dedicated the site, September 22, 1951.

The temple is 364 feet wide and 241 feet deep and contains approximately four and one-half acres of floor space. The over-all height of the building, including the tower, is 257 feet 8½ inches.

The statue of the Angel Moroni which surmounts the tower is the creation of Millard F. Malin of Salt Lake City. The cast aluminum statue, which weighs 2,100 pounds is fifteen feet, five and one-half inches

tall and is covered with gold leaf. The trumpet in the hands of the angel is eight feet long. The statue faces east. Elder Malin also did the baptismal font in this and temples in England, Switzerland, and New Zealand.

All materials used have been selected to withstand wear and to cut down the cost of maintenance. Eight types of marble, quarried in Vermont, Tennessee, Italy, and France, are used inside the building.

The temple architect was Edward O. Anderson.

The thirteen-acre temple grounds (the rest of the site has been used for other church purposes) is beautifully landscaped with mature trees being transplanted there. The types of trees and other vegetation have come from all over the world—olives, pines, palms, birds of paradise, ferns, redwoods, coral, maidenhair, and Chinese Ginkgo trees, to name a few. A rose garden of Mia Maid roses, contributed by Mia Maid girls from the Mutual Improvement Associations of the area, is one of the many spiritual, quiet spots of the temple area.

The Los Angeles Temple is the largest of the temples built by the Church. It is the first temple since the completion of the Salt Lake Temple to have a large assembly room in the building where solemn assemblies—meetings of instructions from the General Authorities to the local priesthood leadership—can be held.

Before the temple was dedicated, it was opened for public inspection. Some 662,000 people came to view its interior and to listen to the story of the Church and especially of the building of the Los Angeles Temple and the purposes for which it would be used.

The building was dedicated March 11, 1956, by President David O. McKay, with all members of the General Authorities being present, as well as the building being filled with grateful Latter-day Saint residents mostly of California. Eight dedicatory sessions were held.



A gathering of representatives of the Ngatikahungunu Tribe of the Maoris in March 1881 discussed their pressing problems. For the answer to the question "Which is *the* church?" they turned to Paora Potangaroa, the wisest chief and most learned sage among them. He secluded himself for three days of prayer, fasting, and meditation, and returned saying:

"My friends, the church for the Maori people has not come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit us in our homes. They will learn our language and teach the gospel in our own tongue. . . ."

Latter-day Saint missionaries had been doing work in New Zealand prior to this time, but only, with one or two exceptions, among the whites. It was in that year, 1881, that Church Authorities said that the time had come to take the gospel to the Maoris.

Generations of elders came to help build the faith of the Maori people. So successful was the work among the Maoris that at times, the non-Maori New Zealanders erroneously thought that the Church was an organization for the brown-skinned.

Then—the story of the New Zealand Temple had its beginning when President David O. McKay assigned President Wendell B. Mendenhall, then presiding over the San Joaquin (California) Stake, to a special mission—that of investigating possible temple sites in the South Seas.

Elder Mendenhall was traveling one day to the church college then under construction in New Zealand. In his words: "While in the car the whole thing came to me in an instant: The temple should be there by the college. The church facilities for construction were already there, and that was the center of the population of the mission. Then, in my mind, I could see the area even before I arrived, and I could envision the hill where the temple should stand. As soon as I arrived at the college and drove over the top of the hill, my whole vision was confirmed. In my



heart I felt that the Lord had especially made this hill for his temple, everything about it was so majestic and beautiful."

Two weeks later, in late January 1955, President McKay arrived in New Zealand. The next morning, without any discussion Elder Mendenhall took President McKay to see the construction at the college. Upon seeing the hill, President McKay was in deep thought for a moment and then in an almost prophetic tone he said: "This is the place to build the temple."

The site was later purchased by the Church.

The announcement that a temple would be built in New Zealand was made by the First Presidency at Salt Lake City, February 17, 1955.

The New Zealand Temple is similar to the Swiss and the London temples. The dimensions of the main floor are 159 feet by 84 feet. The tower height above the ground is 157 feet, but the ground line of the temple above the adjacent highway is 58 feet, placing the total height of the tower at 215 feet. Edward O. Anderson was the temple architect.

The type of construction is reinforced concrete, reinforced concrete block, and structural steel. But those cold words do not tell the story of the real type of construction. Building contractors from America were called on labor missions. Young men were called on labor missions from New Zealand and the South Seas. These building contractors taught the young men the building trades as they worked side by side constructing the temple. The young men returned to their homes equipped with two things: a trade, needed and respected in their communities, and a testimony of the gospel that is eternal.

Elder Hugh B. Brown, then an Assistant to the Council of the Twelve, laid the cornerstone on December 22, 1956.

Open house for the completed building, valued at one million dollars, was held from March 22 to April 13, 1958. On April 20, 1958, the New Zealand Temple was dedicated by President David O. McKay.



Seven LDS elders, called by the Prophet Joseph Smith to Great Britain, arrived aboard the packet ship *Garrick* in Liverpool on July 20, 1837.

Under the leadership of Elder Heber C. Kimball, these missionaries made their way to the manufacturing town of Preston, about thirty miles north of Liverpool, and there within twenty-four hours were invited to speak in the local Vauxhall Chapel before a large Sabbath day congregation.

The truth of their message found converts. On July 30, 1837, ten days after the elders arrived in England, the first British converts, nine in number, were baptized in the River Ribble, a picturesque stream that flows through the heart of Preston.

It was not until after World War II that a temple in England was planned. Then Elder Stayner Richards, president of the British Mission, talked with a Mrs. Pears about purchasing her country estate. It was not until after Elder A. Hamer Reiser had succeeded Elder Richards as mission president that Mrs. Pears sold her property to the Church.

The land has an interesting history. The first recorded mention of the property is in the Domesday Book, a record of a survey of the lands of England made by order of William the Conqueror about 1086.

The property, too, is bisected by #A-22, the highway from Brighton to London, which lies over the old Roman road, leading from the south coast to Lewis, built in the first century of the Christian era. Nearby also are remnants of the old Pilgrim's Way and many other relics of the distant past.

It is here that the London Temple is located on a historic, thirty-two acre baronial estate, in Lingfield, about twenty-six miles south of London. Although it is located in Surrey, the nearest sizeable town is East Grimstead, across the county border in Sussex.

President David O. McKay dedicated this temple

site August 10, 1953. Two years and seventeen days later, August 27, 1955, at the time of the Salt Lake Tabernacle Choir concert tour of Europe, President McKay broke the ground for this temple at services at which the Tabernacle Choir sang.

Elder Richard L. Evans, who like President McKay, had once served as a young man as a missionary in Great Britain, laid the cornerstone on May 11, 1957.

The building was completed and opened to the public for inspection and for guided tours between August 15 and 30, 1958. The dedicatory prayer was offered by President David O. McKay on September 7, 1958; other dedicatory sessions were held on September 8 and 9 under President McKay's direction.

Physically, it is a small temple as are the Swiss and New Zealand temples. The exterior dimensions of the London Temple are 160 feet by 85 feet; the basement and main ground floor have approximately 13,000 square feet each of floor space. The building includes three stories and a mezzanine above ground level with a total floor space of approximately 34,000 square feet. The spire rises 160 feet above ground level.

The design is modern and contemporary. The temple is constructed of reinforced concrete and structural steel, which is faced with a white cement finishing stone. The room is of sheet copper; the spire is sheathed in lead-coated copper.

Teakwood for the paneling and doors was obtained from Burma. The marble in the building came from Italy. The stainless steel baptismal font in the basement of the temple was made in Switzerland as were the bronze casts of the twelve life-size oxen which support the font.

The architect of the London Temple was Edward O. Anderson of Salt Lake City, with Sir Thomas P. Bennett of the firm of T. P. Bennett & Son, London, as the architect supervising construction.



Wednesday, February 4, 1846—history started two LDS movements to the lands of the West. Renewed mob violence in Nauvoo forced an early exodus there—westward, across the wide Mississippi, under the leadership of President Brigham Young. On that same February 4, from New York, under the direction of Elder Samuel Brannan, 238 Saints took passage on the sailing ship *Brooklyn* and sailed around Cape Horn to Hawaii and to the Golden Gate, where they docked at Yerba Buena, a small Mexican settlement that had only recently fallen into American hands. This was to be San Francisco, the date was July 29, 1846.

The main body of the Saints was to spend the winter at Winter Quarters, Nebraska. The next year Elder Brannan made a trip to the east, meeting President Young on the Green River and inviting the church leader to join the group already in northern California. Elder Brannan returned to California disappointed, and while many of his people later joined the main body of the Saints in the Great Basin, he went on to what is said to be California's first millionaire but was to die a penniless pauper.

Today in the eastern hills of the city of Oakland, a Latter-day Saint temple is rising, the second to be built in California.

It has been recalled that President Young and Willard Richards wrote the members of the Mormon Battalion on August 7, 1847: "... And in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord. . . ."

In 1924, President George Albert Smith, then a member of the Council of the Twelve, prophesied while looking eastward from his hotel room in San Francisco that a temple would one day surmount the East Bay hills—one that would be visible as a beacon to the ships as they entered the Golden Gate from the farflung places of the earth.

President David O. McKay, then a member of the First Presidency, in 1942, went to California to investigate a site for a temple. Upon his recommendation the original part of the site was purchased in

July 1942. President Heber J. Grant at the Sunday morning session of the April 1943 general conference said: "I am happy to tell you that we have purchased in the Oakland area another temple site. The negotiations have been finally concluded and the title passed. The site is located on the lower foothills of East Oakland on a rounded hill overlooking San Francisco Bay. We shall in due course build there a splendid temple."

Since then additional adjacent land has been purchased, making the site now known locally as Temple Hill about twice as large as Temple Square in Salt Lake City. Erected on the site is the Church's East Bay Interstake Center. It was while there to dedicate this center in September 1960 that President McKay felt impressed with the urgency to go ahead with the plans for the Oakland Temple.

President McKay broke the ground and dedicated the site May 26, 1962. A year later to the weekend, May 25, 1963, (both days being Saturdays) the cornerstone was laid by President Joseph Fielding Smith of the Council of the Twelve. Sister Smith sang Alexander Schreiner's musical setting of President Smith's "We Are Watchmen on the Towers of Zion," accompanied by the Salt Lake Tabernacle Choir.

The Oakland Temple measures 189 feet east and west by 110 feet north and south. There is a center tower 169 feet high with four lesser towers 95 feet high. The building is of reinforced concrete construction, with sidings of four-inch granite facing on the outside walls. This granite came from Raymond, California, near Yosemite National Park. The building is designed by Harold W. Burton, a church architect.

The Oakland Temple commands a sweeping view of the entire bay area. The Golden Gate is directly to the west. The city of San Francisco lies some eighteen miles distant. Seen also from the temple grounds are the cities of Piedmont, Berkeley, Richmond, Alameda, San Leandro, Hayward, San Jose, and Palo Alto.

Latter- day Temples

"Holy sanctuaries wherein sacred ordinances, rites, and ceremonies are performed which pertain to salvation and exaltation in the kingdom of God are called *temples*. They are the most sacred places of worship on earth, and each one is literally a house of the Lord, a house of the great Creator, a house where he and his Spirit may dwell, to which he may come, or send his messengers, to confer priesthood and keys and to give revelation to his people."^{*}

The fifteen temples built in this dispensation, discussed in the preceding articles, are pictured in full color on the pages that follow.

Two of the pictures, those of the Nauvoo and the Oakland temples, were reproduced from paintings rendered especially for The Improvement Era by Harrison Groutage of Utah State University. The other thirteen are reproduced from color transparencies. The photographers are Verl Scott, Kirtland; Lucien Bown, Manti and St. George; Lorrin Wiggins, Salt Lake; Ralph Reynolds, Alberta; Edward O. Anderson, Swiss; Irving T. Nelson, London; Church Information Service, Logan; Larry M. Page, Idaho Falls; and Doyle L. Green, Los Angeles, Arizona, Hawaii, and New Zealand.

^{*}Written by President Bruce R. McConkie.



Kirtland Temple



Nauvoo Temple



Logan Temple



St. George Temple



Manti Temple



Salt Lake Temple

Hawaii Temple





Alberta Temple

Arizona Temple

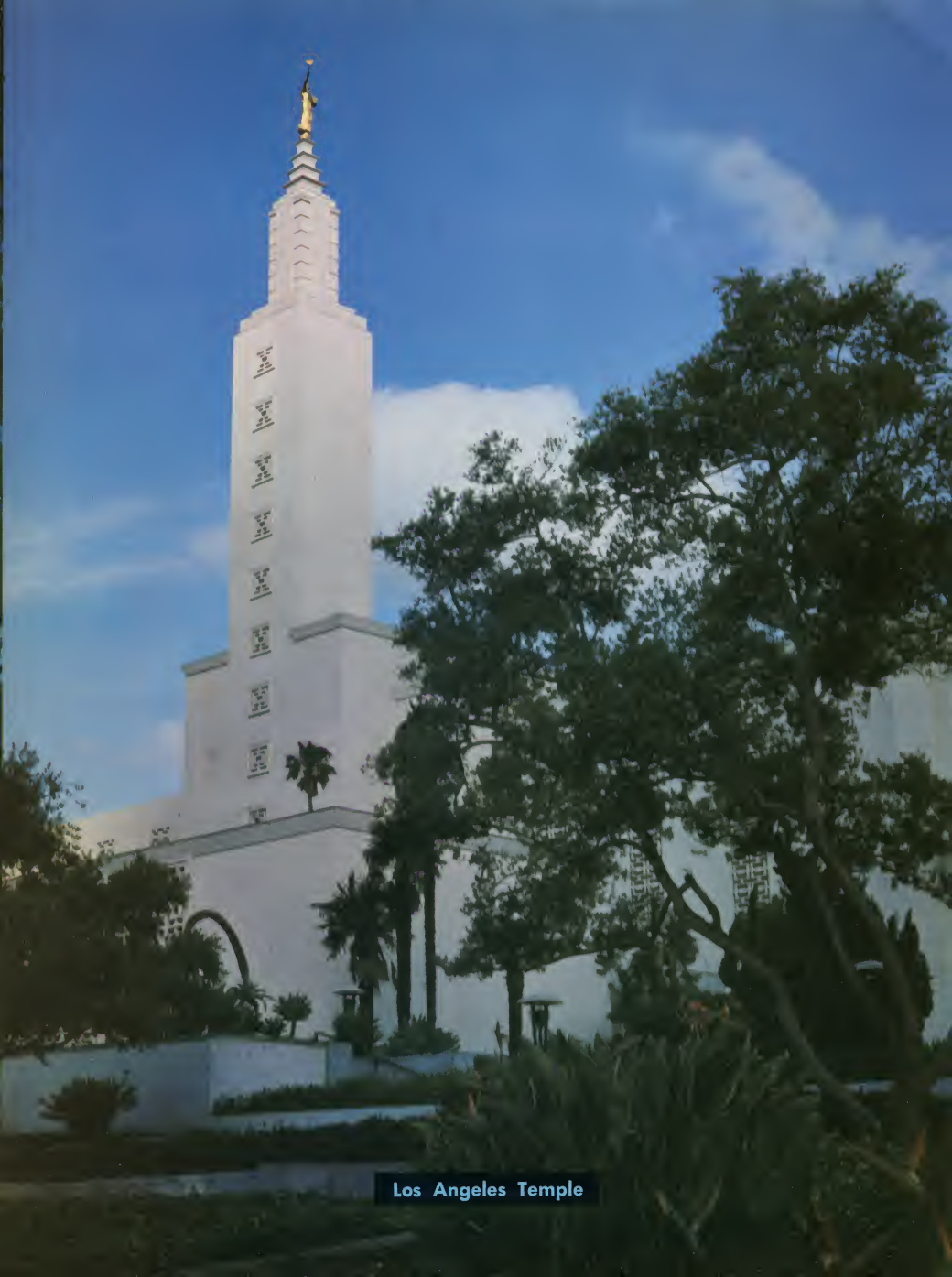


Idaho Falls Temple





Swiss Temple



Los Angeles Temple



New Zealand Temple



London Temple

Oakland Temple



WHY DO THE LATTER-DAY SAINTS BUILD TEMPLES?

BY JAMES E. TALMAGE

FORMERLY OF THE COUNCIL OF THE TWELVE

*Reprinted from The Improvement Era
June 1914, page 712.*

The Latter-day Saints are known and distinguished as a temple-building people. Among the numerous churches, sects, societies, and associations professing belief in the principles of Christianity, The Church of Jesus Christ of Latter-day Saints is alone in the acceptance and practice of the doctrine of temple service. Other religious bodies build houses of worship, ranging from humble chapels to great synagogues and stately cathedrals; but for none of these edifices, however great or imposing they may be, is the claim advanced that they are intended for use as temples, in the true and specific sense of the term.

Temples are designed for the administration of ordinances in service regarded as sacred. It is both interesting and instructive to note that this characteristic applies alike to heathen temples and to sanctuaries reared to the name of the true and the living God. The altar of sacrifice in pagan temples of old was erected in front of the entrance to the structure; and though devotees thronged about the altar, none but the priests were admitted to the actual shrine, or inside the temple itself. So also with the Tabernacle of the Congregation, which was a portable sanctuary and constructed by the people of Israel in their migration from Egypt; and so with the imposing Temple of Solomon, the Temple of Zerubbabel, and the greatest of all, the Temple of Herod; in each of these, spacious courts were enclosed by an outer wall, with altars and other equipment, within which courts the people congregated according to prescribed rule and order; but the sanctuary itself was a relatively small structure, reserved for the most holy ordinances and ceremonial ministry.

Profitable as would be a study of the sanctuaries erected by Israel of old, the purpose of the present writing and the space limits imposed to special works treating this important and interesting subject make it impossible.¹

Temples are a necessity in the present dispensation. Without them the revealed purposes of God would fail in fulfillment. In the long ago the Lord said unto Moses:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

We affirm that temples are indispensable to the accomplishment of this divine undertaking, and in support of this affirmation present the following facts.

Mortal man is in a fallen state, shut out from heaven, the abode of God, as surely as were our first parents shut out from Eden after their transgression.

The power of death, which came to humankind through the fall, is robbed of its permanency by the atoning sacrifice of Jesus Christ, whereby the resurrection of the dead was inaugurated.

The resurrection of the dead will be universal, the victory of Christ over death thus being extended to all men irrespective of their righteous or sinful state.

The resurrection, however, constitutes the *redemption* of the soul from death, deliverance from the temporary victory of the grave, and not *salvation* from the effects of individual sin. The resurrected sinner will have to meet the just and inevitable results of his evil career as surely as will the righteous stand in their resurrected bodies to receive the eternal blessings that constitute the fruitage of their devoted lives.

The atonement wrought by Jesus Christ provides not only for the *redemption* of the soul through the breaking of the thrall of death, but also for the *salvation* of every soul who accepts the conditions prescribed and established, which conditions are summarized in the requirement of "*obedience to the laws and ordinances of the gospel*."

Great and glorious as is the boon of *redemption* from the power of the great destroyer manifest in the resurrection of the dead, greater and more glorious is the provision made for the *salvation* of the soul. The revealed gospel of Jesus Christ provides yet more transcendent blessings in the plan of *exaltation*, whereby resurrected man may advance from one stage of relative perfection to another, until he attains the rank and title of god-ship, with powers of eternal increase and never-ending progression.

¹See *The House of the Lord*, particularly Chapter I for a brief treatment of temples in general, and Chapter II for a more detailed description of holy sanctuaries of earlier dispensations."

THE NAUVOO TEMPLE

More and more interest is being focused to the study of Nauvoo history and the Nauvoo Temple. The following contribution is an attempt to present for the first time in over one hundred years a clear idea of what the Nauvoo Temple actually looked like and how its interior was arranged.

Most of the well-known representations of the temple are either inaccurate or very incomplete. (For drawings and photographs see the article "Nauvoo" in the July 1962 Era.) Furthermore, few of the architectural plans have survived.

Apparently several sets of plans were submitted to Joseph Smith, those of William Weeks being the most acceptable. Weeks, born in Massachusetts in 1814, settled in the midwest and joined the Church in that area. He later left the Church and died March 9, 1900 in Los Angeles.) Most of his drawings have disappeared. Some preliminary sketches and drawings, however, were discovered some years ago in California and are now housed in the Church Historian's Office. In the main, these drawings support the conclusions reached in this study.

The Nauvoo Temple was the fourth temple to be contemplated in this dispensation. (The others, also in the midwest, were in Kirtland, Ohio, in Independence, and Far West, Missouri. Of these three, construction carried forward to dedication only on the Kirtland Temple.)

On May 6, 1833, three years after the Church had been organized, the Lord revealed to Joseph Smith in Kirtland, Ohio, the necessity of building the "foundation of the city of the state of Zion, here in the land of Kirtland, beginning at my house for the work of the presidency, in obtaining revelation; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom." (D&C 94:1-3.)

Not only was the necessity of building the Kirtland Temple revealed, but also its exact form and dimensions. (DHC I, 359-362.) Since the Nauvoo Temple was commenced less than ten years after the Kirtland Temple and since the Lord also showed Joseph Smith in a vision what it should look like, (*Ibid.*, 2nd ed., VI, 196-197,) it is not surprising that the general form and appearance of the two temples is quite similar.^{1*} (These same general instructions regarding the house of the Lord seem to have been carried out also in all of the Utah temples—St. George, Logan, Manti, and Salt Lake City. Thereafter, there was a change in style and form, but not in function.)

There is another, more practical, reason for this similarity—the Church would have had considerable experience in erecting this type of building. Therefore, any attempt to re-establish what the Nauvoo Temple looked like, especially its interior, would require a careful study of the Kirtland Temple. The following conclusions and drawings regarding the interior of the Nauvoo Temple have been made after careful consideration of many printed sources, manuscripts, photographs, and drawings, and of the Kirtland Temple, itself.

In Nauvoo on January 19, 1841, Joseph Smith received a revelation in which he was commanded to build a temple for the purpose of revealing keys and powers of the priesthood and for the salvation of the living and the dead.

Within a month after receiving this commandment, the Prophet selected a site on Block 20 of Wells' addition, a high point commanding a view of the river and surrounding terrain, and excavation begun.²

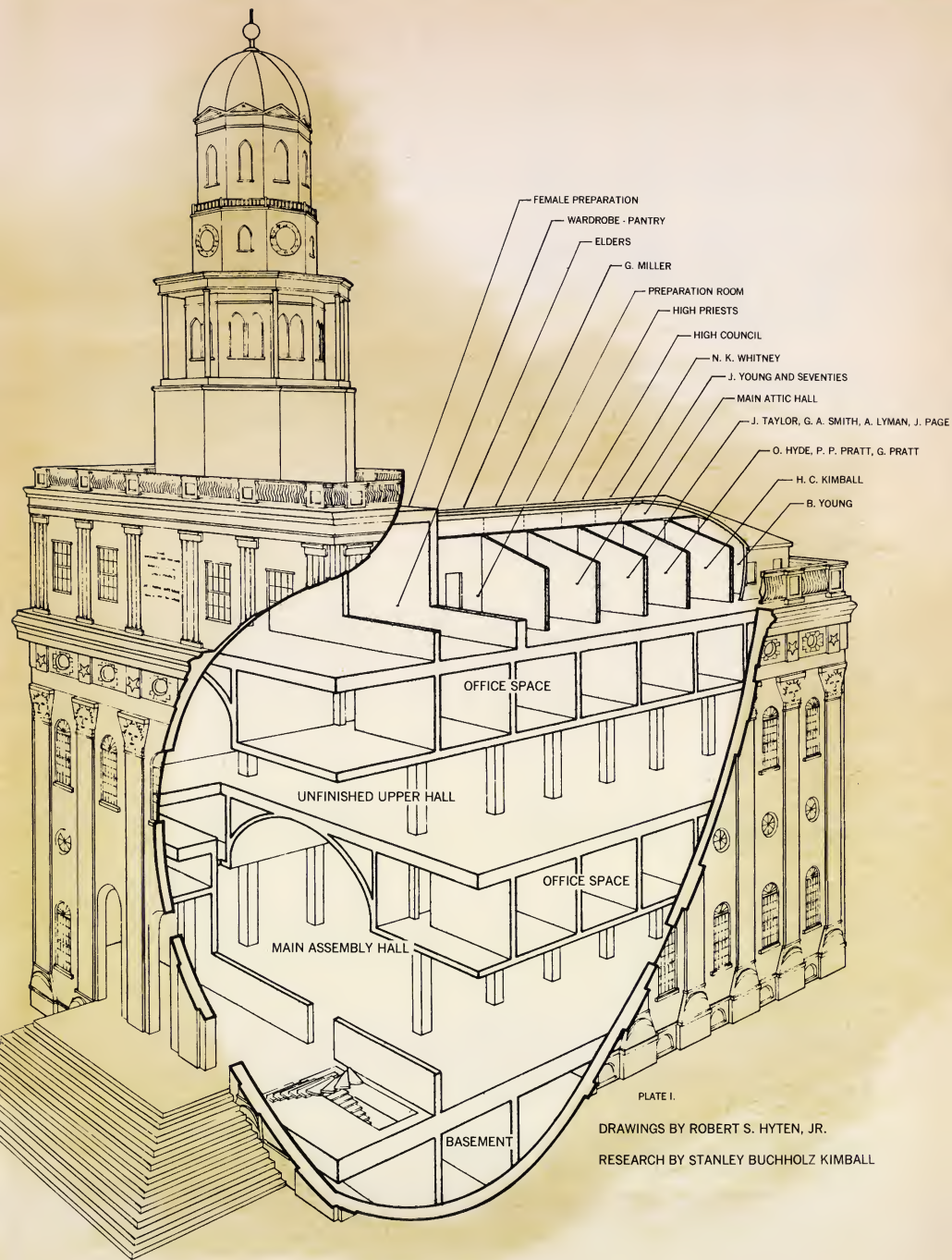
The dimensions of the temple vary from source to source.³ One of the important findings of the current excavation will be the proper dimensions of at least the length and breadth of the temple. This paper

*For footnotes see page 982.

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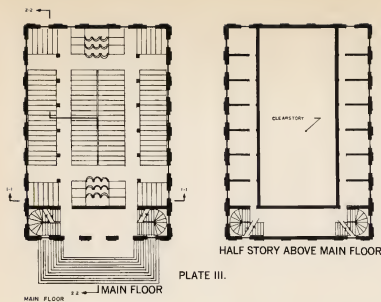


PLATE III.

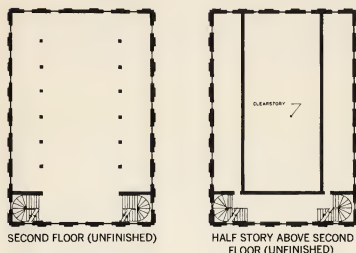


PLATE IV.

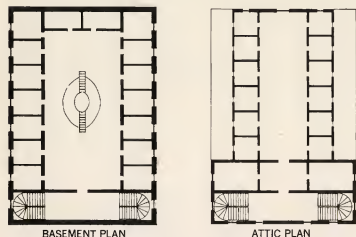


PLATE V.

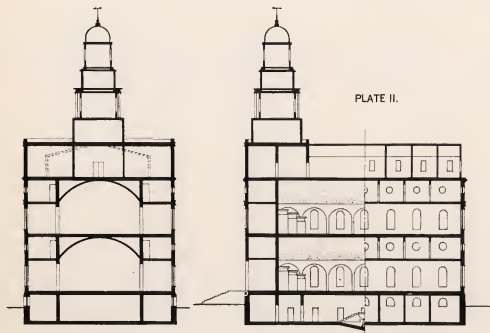


PLATE II.

used the measurement of 128 feet long by 88 feet wide by 65 feet high with a spire reaching to 165 feet.⁴

The building was built of light gray limestone which was quarried north of the city. The four walls were ornamented by 30 pilasters, nine on each side and six at each end. Each pilaster is reputed to have cost \$3,000. The capitals of these pilasters were the famous "sun" stones. Each capital consisted of five stones—one base stone, one "sun" stone, a stone depicting two hands holding trumpets, and two stones which formed a cap over the "trumpet" stone. Each such capital is reported to have cost \$450. Part of the base of each pilaster was the "moon" stone. The "star" stones were placed as ornaments in the frieze above the pilasters.⁵

The side walls of the temple were pierced by two rows of eight "gothic" windows and two rows of eight circular windows. Ten steps led up to the front and only entrance to the temple, where three arched doorways led into a vestibule.⁶ There were also "gothic" and round windows in the front facade, and windows in the rear wall.

The structure was surmounted by a tower of four tiers and capped with a dome. Atop the dome was a weather vane. (*Ibid.*, VII, 577.)⁷ This tower is variously shown to be either hexagonal or octagonal. The latest research shows it to have been eight sided, and the top three levels pierced with windows. Apparently there were four clock faces in the next to top level.⁸ The lower portion of the tower was ornamented with free standing columns.⁹ It was possible to ascend to the tower by stairs. One visitor recorded that he added his name to the hundreds of others "from all parts of the habitable globe" which were scratched there.¹⁰

The roof of the temple is usually de-

ENLIGHTENMENT

BY JOHN MCNAIR

*Without a smile, friendliness may
Be rich, and full, and deep;
But adding a smile, like break of day,
Will show it's not asleep!*

***YOU NEVER
"HEARD"
IT SO GOOD!***



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picted as a "comb-roof" with a sharp pitch. One contemporary, however, said that the roof was nearly flat so that one could walk upon it with ease.¹¹

Most illustrations show some sort of wall around the temple area. There is some basis for this. We are told that on April 14, 1845 the foundation of a wall around the temple was laid and that the "pickets or railing around the temple and the block west of the temple" were commenced in May of the same year. Furthermore, in June 1845 Brigham Young wrote to Wilford Woodruff in England that, "We are building a stone wall around the Temple block, eight feet high and about five feet thick at the base, the wall on the north side is nearly built, . . ." (*Ibid.*, VII, 383, 399, 407.) The *Times and Seasons* of April 1, 1845 said that a "trench is being excavated about six feet wide and six feet deep and around a square about six to eight acres, which will be filled with stone and upon which will be placed an iron fence for the security of the Temple and Tabernacle."

Accurate details and photographs of the exterior of the building are few enough, but certainly plentiful when compared with the paucity of information about the temple's interior. Aside from Piercy's drawing of the "Temple in Ruins"¹² (See plate I) this author knows of no other illustration of any part of the temple's interior.

It is clear that the temple consisted of a basement which served for baptismal ordinances, a vestibule on the first and second floors, two large halls or "stories" for mass meetings and services, two "half-stories" for anterooms and offices, some rooms in the attic for washings, anointings, and endowments, some rooms under the tower for wardrobes, and the tower itself.

The attic rooms are the best described portion of the temple (See DHC VII, 531, 535, 542, 544, 555-556, 580, and plate V.) We know that these rooms were to be used for temple ordinances, offices, and a

"Council Chamber." The records make it very clear that the attic consisted of one large room, hall, or Council Chamber 88 feet 2 inches long and 28 feet 8 inches wide. The large room was plastered and painted and carpeting on the floor.

The whole area was arched over, and the arch was divided into six spaces by cross beams to support the roof. On each side of the main hall were six small rooms approximately 14 feet square with those next to the east wall slightly smaller.

These twelve rooms were allocated as follows: The first four on the south side were used by members of the Council of the Twelve. The office at the south-east corner was occupied by Brigham Young and contained an altar which was apparently used for sealing ordinances. The second room on the south was occupied by Heber C. Kimball, the third by Orson Hyde, Parley P. Pratt, and Orson Pratt, the fourth by John Taylor, George A. Smith, Amasa M. Lyman, and John E. Page, the fifth by Joseph Young and other members of the Presidents of the Seventy, and the sixth was a room where the elders could prepare for temple ordinances.

On the north side of the temple the first room was occupied by Bishop Newell K. Whitney and the Aaronic Priesthood, the second by the high council, the third and fourth by President George Miller and the high priests, the fifth by the elders, and the sixth was a room for the sisters.

The altar in Brigham Young's room was 2 feet 6 inches high and 2 feet 6 inches long, and 1 foot wide. It rose from a platform about 8 or 9 inches high and extended out on all sides about a foot, forming a convenient place to kneel upon. It was covered with cushions and scarlet damask cloth, and the sides were covered with white linen.

The side rooms might have been closed off from the main hall by curtains or doors. Some portraits apparently hung in one or both of the east rooms.

We have some further (Continued on page 980)



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Sometimes I say to people, "Want a new battery?" and they come back with an "I already have a fine Atlas battery with the rating clearly marked where I can see it and my car starts in the morning faster than I do so who needs a new battery?" answer. "A flashlight battery," I say. "They're sure leakproof," I say. "Like everything I sell—you can't buy better," I say. And the people say, "I'll take two. They're small." I smile. You expect more from American—and you get it.

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The Nauvoo Temple

(Continued from page 978)

information about the attic rooms. We are told that the room was "low and lighted by a large half-circle window at the end and by several small skylights in the roof,"¹³ and that in the entry on each side of the door to the Council Chamber, is a room called a wardrobe, where the priests were to keep their clothing. On one side was a room intended for a pantry.¹⁴ These rooms were located in that portion of the temple just under the tower.

Immediately under the main hall or Council Chamber in the attic was the upper of the "two great stories [which] will each have two pulpits, one at each end,"¹⁵ and which would, of course, have been lighted by the two rows of "gothic" windows in the sides of the temple. (See plate IV.) We are told furthermore that this upper hall had "four [windows] at the farther end."¹⁶ One source says that on each side of this floor were rooms in an unfinished condition.¹⁷

The "Grand Hall" was on the ground floor. (See plate III.) It was plastered and painted with biblical scenes, had an arched ceiling, and had pulpits and seats for the choir and band at each end. (DHC VII, 560).¹⁸ The back of the seats were made like some train seats with a movable back so that people could face in either direction. There were a series of pulpits with semicircular fronts at either end. Those on the west were for the offices of the Aaronic Priesthood, those on the east for the Melchizedek. (*Ibid.*, VII, 560).¹⁹ Access to this main hall was through two large arched doorways which led in from the vestibule.²⁰

The position of the half-stories was one of the most interesting problems of this paper. (See plates I, II, III.) Three statements by Joseph Smith, Brigham Young, and W. W. Phelps are helpful. Joseph Smith, in defense of his insistence upon using circular windows in the side of the temple wrote the following:

"In the afternoon [February 5, 1844] Elder William Weeks (whom I had employed as architect of the Temple,) came in for instruction. I instructed him in relation to the

circular windows designed to light the offices in the dead work of the arch between stories. He said that round windows in the broad side of a building were a violation of all the known rules of architecture, and contended that they should be semi-circular—that the building was too low for round windows. I told him I would have the circles, if he had to make the Temple ten feet higher than it was originally calculated; that one light at the center of each circular window would be sufficient to light the whole room; that when the whole building was thus illuminated, the effect would be remarkably grand. 'I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me.' " (DHC VI, 196-197).²¹

Later on, Brigham Young, in a general epistle of January 14, 1845, said that, "In the recesses, on each side of the arch, on the first story, there will be a suite of rooms or ante-chambers, lighted with the first row of circular windows." (*Ibid.*, VI, 358.) W. W. Phelps, a printer and educator, says much the same thing in the *Times and Season*. (*Ibid.*, V, 759.)

After due consideration of the primary sources and drawings of "The Temple in Ruins" I have concluded that the two half-stories were a series of small rooms running alongside of the arches over both of the main halls, and that both rows of circular windows lighted these rooms.

As noted above, the basement was the first part of the temple completed and dedicated and was used mainly for baptismal ordinances. (See plate V.) The most important thing in the basement, of course, was the font. Much information exists about this font, and at least two drawings are extant.²² Basically, it was a large oval-shaped basin which rested upon the backs of twelve oxen and had a flight of steps with metal banisters leading up to the basin on each side. It was located in the center of the basement with its length running east and west.

Joseph Smith has given us the following detailed description of the font:

"The baptismal font is situated in

the center of the basement room, under the main hall of the Temple, it is constructed of pine timber, and put together of staves tongued and grooved, oval shape, sixteen feet long east and west and twelve feet wide, seven feet high from the foundation, the basin four feet deep, the moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides lead up and down into the basin, guarded by the side railing."²³

"The font stands upon twelve oxen, four on each side, and two at each end, their heads, shoulders, and fore legs projecting out from under the font, they are carved out of pine plank glued together, and copied after the most beautiful five-year-old steer that could be found in the country, and they are an excellent striking likeness of the original; the horns were formed after the most perfect horn that could be procured.

"The oxen and ornamental mouldings of the font were carved by Elijah Fordham, from the city of New York, which occupied eight months of time. The font was enclosed by a temporary frame building sided up with split oak clapboard, with a roof of the same material, and was so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement.

"This font was built for the baptisms for the dead until the Temple shall be finished, when a more durable one will supply its place." (*Ibid.*, IV, 446-447.) This temporary font was ready and dedicated November 8, 1841.

The first stone for the new font was laid June 25, 1845, nearly four years later. It was of white limestone and of about the same dimensions as the former one.²⁴

The wooden oxen were also replaced with stone oxen.

On three sides of the font there were a suite of rooms "fitted up for the washings" and where people could dress and undress preparatory for baptism. Heating arrangements had been made to heat the rooms and the water for the font. (*Ibid.*, VII, 358).²⁵ The room was unpaved and lighted by small win-

Yesterday's plans...Take shape today...For copper's tomorrow

High on a level at the Bingham Canyon Mine is a new electric shovel — the largest ever put in service in Utah by Kennecott Copper Corporation. Each bite of its giant dipper scoops up 24 tons of rock and earth. This shovel, huge as it is, is just a tiny part of Kennecott's vast, 100-million dollar expansion program to increase copper production in Utah.

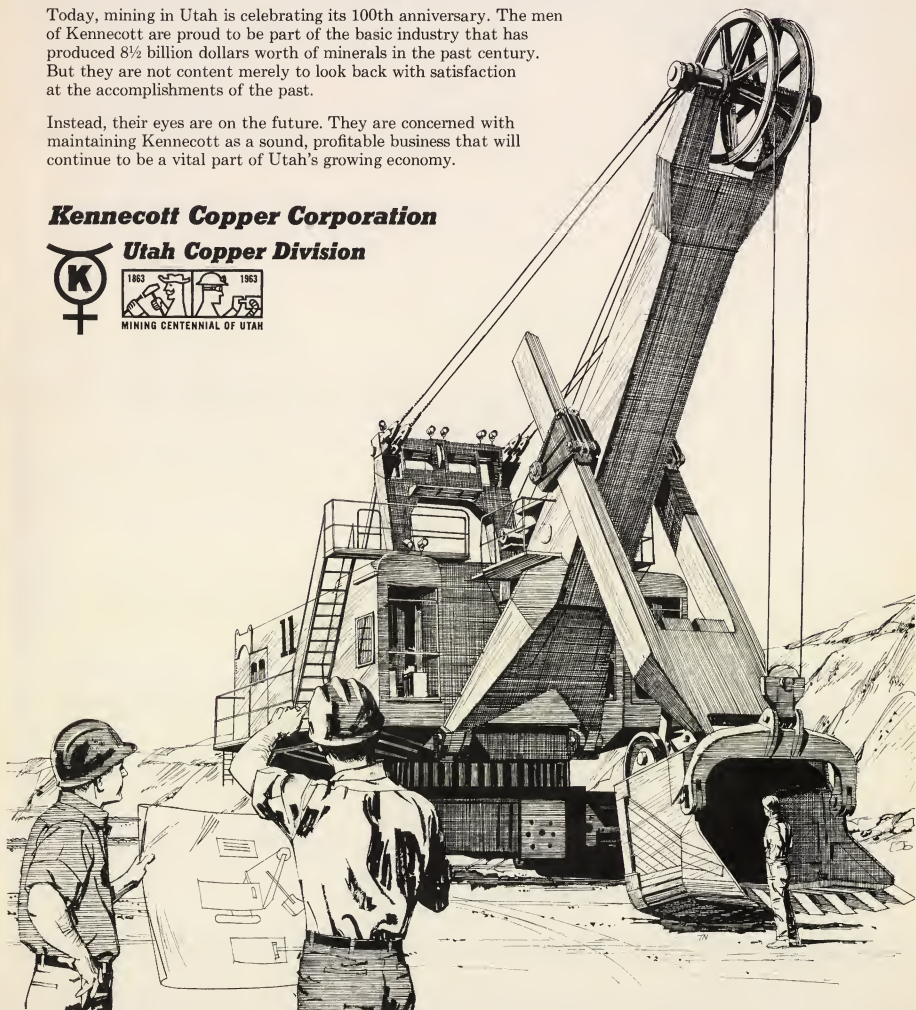
The program is the result of endless hours of planning. It includes new equipment, new plants and new production methods. It has one goal — to add new strength to Kennecott's Utah business.

Today, mining in Utah is celebrating its 100th anniversary. The men of Kennecott are proud to be part of the basic industry that has produced 8½ billion dollars worth of minerals in the past century. But they are not content merely to look back with satisfaction at the accomplishments of the past.

Instead, their eyes are on the future. They are concerned with maintaining Kennecott as a sound, profitable business that will continue to be a vital part of Utah's growing economy.

Kennecott Copper Corporation

Utah Copper Division



dows.²⁶ There was also a drain for the font. (*Ibid.*, VII 383.)²⁷

Such is the picture of the Nauvoo Temple which emerges from the records. It is hoped that further research and excavation will permit more accurate and detailed drawings and even models of the temple to be prepared.

FOOTNOTES

¹For detailed architectural drawings of the Kirtland Temple see N. B. Lundwall's compilation *Temples of the Most High* (Salt Lake City, 1945), pp. 15-31. The "revised and enlarged" second edition is considerably inferior in the sections devoted to the Kirtland and Nauvoo temples.

²Joseph Smith was so anxious to use the Nauvoo Temple that various parts of it were dedicated as soon as they were finished. (Something which had been done at Kirtland and would be done again at the time of the building of the first temple in Utah at St. George.) For convenient reference the following schedule of building and dedications of the Nauvoo Temple is given:

1. Commandment to build the temple received January 19, 1841.
2. Cornerstones laid April 6, 1841.
3. Basement rooms and baptismal font dedicated November 8, 1841.
4. First baptisms performed November 21, 1841.
5. First open air meeting held in temple when walls were four feet high, October 30, 1842.
6. First capital stones set September 23, 1844.
7. Last "trumpet"-stone set on capitals, March 27, 1845.
8. First "star"-stone was placed on southeast corner, April 21, 1845.
9. Capstone laid (on southeast corner) May 24, 1845.
10. First and only general conference held in temple, October 5, 1845.
11. Endowment rooms in the attic dedicated November 30, 1845.
12. Endowments given from Wednesday, December 10, 1845 to Saturday night, February 7, 1846.
13. Floor of second story laid January 20, 1846.
14. Informal dedication by Brigham Young prior to leaving for the west, February 8, 1846.
15. Fire in temple roof, little damage done, February 9, 1846.
16. Temple privately dedicated by Joseph Young, brother of Brigham and Senior President of the First Presidency of the Seventy, April 30, 1846.
17. Official dedication by Apostles Orson Hyde and Wilford Woodruff, May 1, 1846.
18. Lightning struck steeple, slight damage, September 6, 1846.
19. Temple burned October 9, 1848.
20. Icarians commenced to rebuild temple, 1849-1850.
21. North wall leveled by tornado, May 27, 1850.
22. Last remaining wall (the west wall) leveled 1856.

²⁶Lundwall, *op. cit.*, p. 51, gives 128 feet by 88 feet by 85 feet by 165 feet. W. W.

Phelps in the *Times and Seasons*, V, 759, gives 128 feet by 83 feet by near 60 feet high. John W. Barber and Henry Howe, *Our Whole Country*, Vol. 2 (Cincinnati, 1861), p. 1009, says 128 by 88 by 65. Josephine Craven Chandler, "Nauvoo," *Welfare Magazine*, Vol. XIX, (December 1928), p. 1352, gives 128 by 88 by 165. C. W. Dana, *Garden of the World*, (Boston, 1856), p. 103, gives 128 by 65 by 163. *The National Magazine* of January-June 1854, p. 486, lists 128 by 83 by 60. The Rev. R. W. Beers, *The Mormon Puzzle*, (New York City, 1887), p. 49, says 120 by 83 by 60. Will Griffith, (ed.) *Historic Nauvoo* (Peoria, 1941), p. 17,

THE TEMPLE

BY PAUL W. HODSON

*With outstretched arms the temple
spires*

*Beseech the mighty God,
The voices of a million souls
Whose lives have left earth's sod,*

*Praise God who has the link restored,
Whereby salvation will
Make fast the ties of family lines,
Heed Malachi's appeal.*

*Oh, mighty citadel of peace!
Oh, sanctuary free
From all the dross and feverish haste
Of earthly pressures be!*

*Within thy walls, I feel aloof,
No longer seeing sin,
Protected from distracting thoughts
And the world's clamorous din.*

*The veil between man's narrow
world
And the limitless beyond
Seems always much, much thinner
here,
And the spirits there respond.*

*O that projection of ourselves
Beyond our mortal time
May help us here to balance out
The values of mankind.*

*A message of the ages hear,
Meditation's respite sweet,
Reflect upon millennial dawn
When the quick and dead shall meet.*

*Moroni, sound thy trumpet loud,
Proclaim Christ's gospel true,
That every man may hear the word
And in Christ his soul renew.*

gives 180 by 80 by 80 by 180. W. Aitkins, *Journey up the Mississippi from Its Mouth to Nauvoo* (Ashton-Under-Lyne, England, 1845), p. 45, gives 140 by 100. An LDS Church pamphlet, "Your Visit to Nauvoo," gives 138 by 80 by nearly 200. A Mr. J. B. Newhall lists the dimensions as 150 by 98, *Salem (Mass.) Advertiser [sic] and Argus*, April 2, 1843. A writer for the *Peoria Democratic Press* of May 29, 1844, who claimed to have seen a "diagram model" of the temple which was shown to him by Joseph Smith gives the dimensions as 130 by 90 by 60 with a spire of 160 feet. Obviously there has been a lot of guessing and copying going on with regard to the dimensions of the temple.

⁴After the scale drawings of the temple were prepared it was discovered that if 128 feet is correct for the length of the temple, and if the same spacing of windows and pilasters was followed for the front and rear of the building as was followed for the sides, then the width of the temple should be 83 feet rather than 88 feet.

⁵The three "sun" stones that exist are located at the Smithsonian Institute, at the Quincy Illinois Historical Society, and in the Nauvoo State Park. There are two "moon" stones near the grave of Joseph Smith in Nauvoo. Part of a "star" stone has been discovered recently and is on exhibit at the LDS Bureau of Information at Nauvoo.

⁶J. H. Buckingham's letters to the *Boston Courier*, July-August 1847. Edited by Harry E. Pratt in "Illinois as Lincoln Knew It," *Papers in Illinois History and Transactions for the year 1937*, (1938), p. 170. Also quoted from a different source in E. Cecil McGavin, *Nauvoo the Beautiful* (Salt Lake City, 1946), pp. 36-39. See also McGavin's *The Nauvoo Temple*, Salt Lake City, 1962.

⁷The idea of an angel flying from the spire which is repeated in all of the widely circulated drawings of the temple, probably originated from the finding of some statues in the dome of the temple. A writer from the *Carthage Republican* in 1846 states the following, "In one of the rooms [under the spire] were a number of wooden statues in half-presenting the front profile. They were from 18 to 20 feet long. She [the guide] told us that the wooden images, were to be placed at the angles of the principal story or base of the spire. There were eight of them, we believe, corresponding to the octagon shape of the structure." This information, with no further information as to date or source, was reprinted in the *Nauvoo Independent*, September 6, 1862.

Another possible reference to this matter is the statement by a Mr. Davidson, an editor in Carthage in the 1860's who wrote that there was a naked flagstaff atop the temple, "no angel on it—she was in the dome. . . ." Cited, with no further information as to source, in McGavin's *Nauvoo the Beautiful*, p. 40. As far as is known by this writer, these statues were never placed in position. There is, however, one rather imaginative drawing of the temple which shows them in position just under the dome. Barnum is said to have had this angel in his New York museum. Beers, *op. cit.*, p. 49.

⁸Buckingham, *op. cit.*, p. 170.

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⁹No drawings of the temple show such columns, but a daguerreotype discovered in the Missouri Historical Society clearly shows them. See the article "Navvoo" in the July 1962 Era.

¹⁰Warsaw Signal, October 19, 1848.

¹¹Davidson as quoted in McGavin's *Navvoo the Beautiful*, p. 39.

¹²Drawn by Frederick Piercy and published in his *Route from Liverpool to the Great Salt Lake Valley*, 1853.

¹³Buckingham, *op. cit.*, p. 171.

¹⁴*Ibid.*, p. 171-172.

¹⁵*Times and Seasons*, V. 759.

¹⁶Buckingham, *op. cit.*, p. 172.

¹⁷*Carthage Republican*, 1846 as reprinted in *Navvoo Independent*, *op. cit.*

¹⁸McGavin, *Navvoo the Beautiful*, p. 272.

¹⁹See *Times and Seasons*, V. 759, and Buckingham, *op. cit.*, p. 172.

²⁰Evidence of such a stairway was found in the summer of 1962. See also the *Navvoo Independent*, *op. cit.*

²¹There is one other source which indicates that the Prophet had seen even the decorative details of the temple in vision. When Mr. Josiah Quincy made his famous trip to Navvoo May 15, 1844 (as recounted in his *Figures of the Past*, Boston, 1883) a certain Henry Haskell accompanied him and left behind a nine page manuscript, "Notes of Mr. Quincy's visit to Joseph Smith," which today is housed in the Clements Library, University of Michigan. According to Haskell, while Joseph Smith was showing the party around the temple, one of the stone carvers said in reference to the "sun" stone he was carving, "General, is this like the face you saw in the vision?" The Prophet is reported to have said that he thought the nose too broad, whereupon Mr. Quincy reminded him that it was designed to be seen from a distance. Joseph Smith then answered, "Very true, it will do, it will do very well." When today one looks at one of the three extant "sun" stones it would be wise to keep in mind that they were intended to be seen from a height of over 60 feet. At ground level they do give the impression of not only being broad-nosed, but even cross-eyed.

²²For drawings, see the article "Navvoo," *op. cit.*

²³According to Buckingham, *op. cit.*, p. 172, the steps to the stone font had been changed from a north-south axis to an east-west one (as shown on Plates II and V.) This change was probably made as a result of the north-south direction bringing the steps too close to the dressing rooms and creating a block in the flow of traffic from east to west.

²⁴Here again we run into the usual differing sets of measurements. As noted the wooden font was 12 feet by 16 feet. Brigham Young said that the new font was to be 12 feet by 8 feet. Buckingham, *op. cit.*, p. 172, said it was 16 feet by 12 feet. The change in tense from "was to be" to "was" suggests that the completed font was of larger dimensions.

²⁵See also John Reynolds, *My Own Times*, pp. 586-587, as cited by McGavin. *Navvoo the Beautiful*, p. 35. Evidence of such rooms was discovered in the summer of 1962.

²⁶Buckingham, *op. cit.*, pp. 170, 173.

²⁷Evidence of this drama was rediscovered in the summer of 1962.

Saviors on Mount Zion

(Continued from page 929)

them, and Joseph states:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us

and said:

"Behold, the time has fully come which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—



"THE LAW OF WORK . . ."

RICHARD L. EVANS

Concerning work, Mark Twain gave this short incisive sentence: "Work consists of whatever a body is obliged to do, and play consists of whatever a body is not obliged to do."¹ "The wilfully idle man . . . has no place in a sane, healthy and vigorous community," said Theodore Roosevelt. "The happiest man is he who has toiled hard and successfully in his life work. The work may be done in a thousand different ways; with the brain or the hands, in the study, the field or the workshop; if it is honest work, honestly done and well worth doing, that is all we have a right to ask. Every father and mother . . . if they are wise, will bring up their children not to shirk difficulties, but to meet and overcome them . . . acknowledgment that the law of work is the fundamental law of our being, will help us . . . in facing the problems that confront us. . . ."² It is apparent that we cannot separate work and what it produces from the sensitive, spiritual, creative responses within ourselves. There is no hard line of separation between the spiritual, the mental, and the material. The law God gave to Adam: "In the sweat of thy face shalt thou eat bread. . . ."³ was not merely for physical sustenance, but also a law for the salvation of the soul. We cannot save a man or lead him to his highest happiness without balance, without saving all sides of him, without his earnestly, constructively, righteously, happily contributing what he is and what he can do to what needs to be done. May we let Phillips Brooks summarize the subject: "Seek your life's nourishment in your life's work," he said. "Do not think that after you have bought or sold or studied or taught, you will go into your closet and open your Bible and repair the damage and the loss which your day's life has left you. Do those things certainly, but also insist that your buying or selling or studying or teaching shall itself make you brave, patient, pure and holy! Do not let your occupation pass you by, and only leave you the basest and poorest of its benefits, the money with which it fills your purse. Compel it to give up to you the charity and faith and character and godliness which it has at its heart. . . ."⁴ "Everything keeps its best nature only by being put to its best use . . . the best way to make a thing fit for the use for which it was first made is to put it to that use. . . . The best way to make the sluggish mind capable of thinking is to think with it."⁵ And the best way to balance life and enjoy its fullest benefits is to learn to love work.

¹Attributed to Mark Twain.

²Theodore Roosevelt, *A Nation of Pioneers*, 1901.

³Gen. 3:19.

⁴Phillips Brooks, *Make the Men Sit Down*.

⁵*Ibid.*, *Brotherhood in Christ*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 1, 1963. Copyright 1963.



What goes on before the tissue goes on?

You should see what goes on around here before our tissue goes on the tube. You wouldn't believe it. So much fuss. For one thing, a whole army of grown men check the tissue over and over and over again. They put it through 115 separate tests on some of the most ingenious testing machines ever devised. They check for softness. They check it for strength. They check it for absorbency. They check the color. The yellow must be sunny enough. The aqua must not be

too green. The pink must have a rosy blush. And the white must be white—not off-white or eggshell or cream. When the Zee tissue testers finish their work, another smaller army of testers check the tube to see that it's up to snuff. If it is, they give the go-ahead to put tissue and tube together. Then there's just one more test: to make sure that the dotted line that you tear along can be torn along with less than a four-pound pull. After all, what goes on, must come off.

zee

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Ibid.*, 110:13-16.)

The key of knowledge as referred to by Elijah was in relation to salvation for the dead. By direct revelation through our prophets in these the latter-days, we know that the gospel is preached to the departed spirits of men so that they may understand the principles and ordinances of salvation so that they may be prepared to accept the vicarious work which is done for them. The greatest work ever wrought amongst mankind is the atonement of Jesus Christ who gave his life that all mankind might be saved. He did a vicarious work for man which man could not do for himself. Through direct revelation, Latter-day Saints have been called to do vicarious work in behalf of their dead. Therefore, it becomes the duty and privilege of every individual who accepts the gospel and enters the Church, to labor for the salvation of his dead.

In the temples of God, all the ordinances that are performed for the living are performed for the dead—baptism, confirmation, endowment, marriage for time and all eternity, and sealing. The importance of this work has been emphasized by all the prophets in this the last dispensation, the Dispensation of the Fulness of Times. Millions of dollars have been spent by the Church in the building of temples in order to make it possible for the members of the Church to accomplish this most important assignment, where the temple ordinances may be performed for the living and for the dead. For many years members of the Church have been urged to seek out their dead and to have the temple ordinances performed for them. In fact, the Prophet Joseph himself, while he was on the earth, said: "The greatest responsibility in the world that God has laid upon us is to seek after our dead." (DHC 6, 313.)

At the April conference in 1894, President Wilford Woodruff announced to the church membership a revelation he had received concerning the sealing of children to their fathers: "This is the will of God to his people, that every man

be adopted to his father and his father to his father and so on back."

This same year, under the direction of the First Presidency, the Genealogical Society of Utah was organized for the following purposes: (1) to gather genealogical information from all available sources and to build up a library as a repository; (2) to disseminate this available information to the members of the Church and others who wish to use it, and to assist them in its use; (3) . . . to accept and clear names for the temple.

Though the Genealogical Society of the Church had a small beginning, it has developed far beyond the expectations of its founders. Today it is recognized by scholars, students,

HEARTH FIRES

BY BEA HANSARD

There's something of home in every foreign street,

*A hungriness in every soul you meet,
A word for friend in every tongue you greet*

Something of love.

*There's something of love in sorrow,
pain, or greed,*

Something of faith in every sect or creed,

A prayer of hope—illumining human need

Something of home.

and genealogists the world over as probably the greatest institution of its kind. Those who know the value of records marvel at the size and scope of its collection. We have in the library now over 66,000 books, over 2,000 different manuscripts, and we receive about 150 books monthly. Besides this, we have over 340,000 rolls of film which is equal to approximately 1,650,000 volumes or more than 500,000,000 pages.

All of this information is available to those who wish to use it. A competent staff of workers is also avail-

able in the library to assist in its use.

Today our present leader, President David O. McKay, again has emphasized the importance of genealogical research and is urging all to participate therein. It is most encouraging to see how the people are responding. The number of patrons coming to our library has increased each month by 60 percent to 100 percent. In order to serve these patrons it has been necessary to increase our library staff and to extend the hours during which the library is open from 8:30 am until 9:00 pm five days a week, and on Saturdays from 8:30 am to 5:00 pm.

Members of the Church in ever-increasing numbers understand and are anxiously engaged in genealogical research and find much joy and satisfaction in their accomplishments. On the other hand, many people have felt that as long as they attended the temple and did ordinance work for the dead, they had done all that is required of them. They did not realize the importance of research and the finding of new names in order that the temple work may continue. In fact, some of the temples were closed for a short time because there were not sufficient names to proceed. Under the direction of the First Presidency, steps were taken immediately by the Genealogical Society to meet this situation and to accelerate this program. The first thing that was done was to set up a part-time missionary program whereby a limited number of missionaries were called to work with the society in preparing names for the temple. This program has proved to be successful, and the temples have been able to operate full time.

In order to meet the needs of the ever-increasing membership of the Church and to assist them in their genealogical work and to prepare names for the temples throughout the world, a church-wide genealogical program is being carried out under the direction of the First Presidency.

First—strong stake genealogical committees with a high counselor as the stake chairman and Melchizedek Priesthood holders as his assistants and a secretary are organized by the stake presidencies throughout the Church. This stake committee, under the direction of the stake

president, has the responsibility of working closely with the ward committees, assisting them and encouraging them in all phases of the work as outlined by the Genealogical Society.

Second—in each ward and branch throughout the Church, the bishop or branch president chooses capable, outstanding people, some of whom are specialists, to form the ward committee. This committee is responsible for all genealogical and temple activities throughout the ward or branch and stands ready to assist all members of the Church in these units.

Third—in order that the people may be better trained in genealogical research, a comprehensive educational program has been introduced. A new genealogical adult class, under the direction of the ward genealogical committee, may be taught in conjunction with the MIA where adults are urged to attend and receive instructions. Also, to introduce the youth of the Church to this fascinating facet of the restored gospel, the Sunday School will introduce one of the most interesting genealogical courses that has ever been prepared for the 14-15-year age group. In addition to the above program, the BYU is offering courses in genealogy. Texts are also being prepared by the Genealogical Society for advanced courses in genealogical research in different countries.

Fourth—our electronic and computer program, which takes time to perfect, is going forward.

Fifth—consideration is now being given to the setting up of branch libraries at strategic points throughout the Church. A committee is working on this program, and it is hoped that libraries may be established in keeping with the regulations and standards prepared by the society so that records and other material may be available as required by the members in their research.

It seems that with the organization as now set up, and with the education program being followed, no person is left with any excuse to neglect his genealogical work and fail to enjoy the great satisfaction that comes from being a Savior on Mt. Zion in that he is doing for those who have passed on before him that which they did not and cannot do for themselves.



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*IMPORTANT — Non-drinker means TOTAL abstainer. The occasional social drinker is not eligible.

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Chief Tuba

(Continued from page 932)

visited their main village.)

"The Chief at Oraibe [sic] was offered a load of provisions to relieve immediate wants, but he proudly declined the gift, as he had nothing to offer in return. He refused to listen to the friars, and in reply to Anza's exhortations, declared that as his nation was apparently doomed to annihilation, the few who remained were resolved to die in their homes and in their own faith."¹⁶ (Italics added.)

Against this background, Tuba, now Chief at Oraibi—successor to the proud chief of 1780—met the first Mormon missionaries in the fall of 1858.

"White men are coming!" the village crier warned. "White men coming from the west!"

From the west! In all their history, the Hopis had only seen white men come from the west when Father Escalante's party in 1776 returned from their tour northward.

To the west lay the turbulent, forbidden Colorado, a deep gash in the land, cleaving Utah and Arizona. White men had always avoided the great river. Its giant canyons defied man's puny strength. Sheer walls, hundreds of feet high in many places, rise abruptly from the river bed, forming deep chasms.

Hopis never crossed the Colorado; it was forbidden by their ancient religion.

Tuba knew all these things. Now in great excitement he waited in the plaza for the strangers to be brought into the village of Oraibi.

They climbed the tortuous path to the top of the mesa: eleven white men and a Paiute Indian, Nahraguts. Only the Paiute could speak the tongue of the Hopis. (He had once lived near their villages, and could translate the white men's words for Chief Tuba.)

"I am Jacob Hamblin," said the white-skinned leader. "We are Mormons. We have come to your land in peace, as brothers, to tell you of your forefathers and to bring you blessings."

Then, one by one, he introduced the Mormon missionaries to the Hopi chief: Andrew Gibbons, Samuel Knight, Ira Hatch, Thomas Leavitt, Benjamin Knell, Dudley

Leavitt, Frederick Hamblin, William Hamblin, Ammon Tenney, a boy of fifteen, and James (or Durlas) Davis.¹⁷

There was a friendly openness about these men. Truly they did seem like brothers!

"I am Tuba," the Hopi said with pride, "Chief of the Corn and Water Clan." There was talk. Then the clan chiefs and the village leaders withdrew, descending into the kiva to discuss the visitors.

"They are our brothers," said Tuba. "They have come at last."

Many Hopis agreed with the chief, and the hungry, tired Mormons were welcomed with "elaborate hospitality."

That was the way it started. Tuba had much to learn, but he continued to believe. Did not these Mormons teach the same lessons he had always followed, that it is good to live in peace, as brothers; that it is important to pray, to work hard, to live in righteousness?

As time went on, some of his Hopi brothers disagreed with him, but Tuba looked upon the Mormon missionaries as true messengers

from the Great Spirit, the Father of them all.

His biggest test came when he decided, for the first time, to cross the forbidden Colorado River and visit his Mormon friends in Utah. It was in the late fall of 1870.

"In Jacob Hamblin's journal is a charming little account of how Tuba crossed the prohibited river. Tuba told Hamblin:

"I have worshipped the Father of us all in the way you believe to be right. Now I wish you would do as the Hopis think is right before we cross."

"So the two knelt, Hamblin accepting in his right hand some of the contents of Tuba's medicine bag, and Tuba prayed for pity upon his Mormon friends, that none might drown, and for the preservation of food and clothing, that hunger nor cold might be known on the trail."

"They arose and scattered the ingredients from the medicine bag into the air, upon the men and into the waters of the river."

"Hamblin wrote, 'To me the whole ceremony seemed humble and reverential. I feel the Father has

regard for such petitions.'

"There was added prayer by Tuba when the expedition safely landed on the opposite shore at the mouth of the Paria."¹⁸

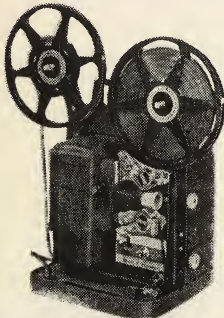
In Utah the wonders of the white men's ways were unfolded before the fascinated eyes of Tuba and his wife of that time, Pulaskanimki, who accompanied him. In the infant town of St. George they met Brigham Young, the Great Chief. They visited the new spinning mill at Washington. Tuba, an expert spinner, watched the 360 spindles turning all together and commented that "he had no heart to spin with his fingers any more."

Tuba and his squaw remained in Kanab for the winter, living in a little cabin Jacob Hamblin had built for them.

Returning to his homeland, the Hopi chief saw Mormon missionaries come year after year to Oraibi. He gave aid and approval as they built two new villages near the Hopi mesas—Moencopi and Tuba City. They invited the Hopis to come live near them, and together they labored in the fields, built their

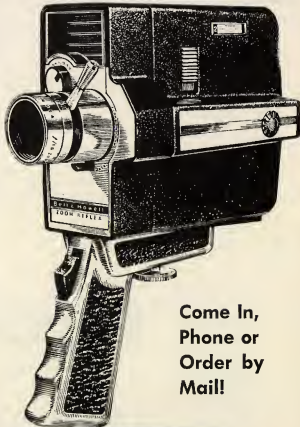
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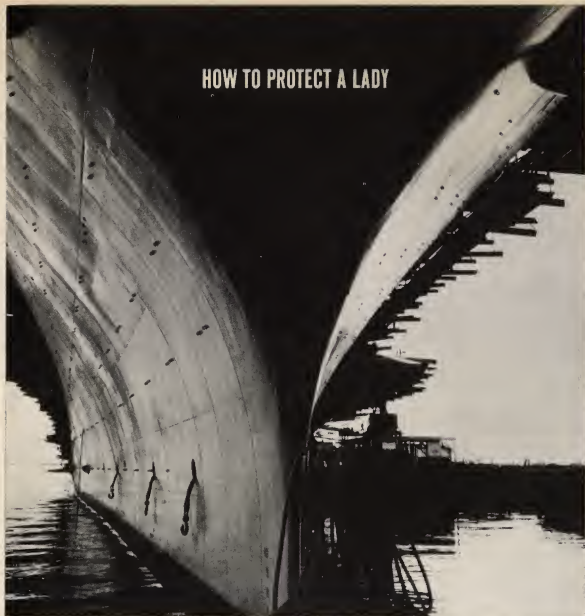
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houses, and made a dam to store water. There was peace in the land—even with the Hopis' traditional foes, the Navajos. The Mormons were trusted brothers indeed.

Even as the Mormons unfolded for Tuba the sacred scriptures of their fathers, he showed some of them the sacred stone tablet hidden in the kiva. Gibbons and his sons and John W. Young were trusted with this privilege.

"Few white men have had access to this sacred record, and but few Indians have enjoyed the privilege."¹⁹

Tuba studied the gospel for a long time. He was a man of faith, but white men's ways were strange, and he had much to learn. At last, on March 25, 1876, he was baptized into The Church of Jesus Christ of Latter-day Saints. Then he began to prepare for his journey to the temple.

• • •

The St. George Temple was completed. It was a great day for the Latter-day Saints. It was a great day for Chief Tuba, for now he could enter that holy place.

Andrew Gibbons recorded the event in his journal: "Tuesday, April 10th, 1877. Bro. Tuba and Wife recd. their endowments. Myself and wife went through with them as interpreters. *They seemed to receive their endowments quite understandingly.*"²⁰

• • •

What of Tuba's people today?

They live in a confused and troubled world. Some of the Hopis have not yet made sense out of the peculiar ways of the white man. However, the happy blessings of the gospel are now being enjoyed by Hopi Latter-day Saints in at least two branches: Moencopi and Polacca, with an estimated combined membership of about 460.²¹ Some of the Hopi tribal leaders are Mormons.

President Buchanan recounted how the ancient Navajo-Hopi rivalry withers among members of the Church. Sister Buchanan reports the enthusiasm and faithfulness of Hopi Relief Society sisters, who want their local organizations to be just as good as any of their white sisters.

Chief Tuba was a pioneer among

his people in his acceptance of the gospel. The Hopis who have followed him into the Church are fine Latter-day Saints.

- ¹Temple Index Bureau records.
²Note: The St. George Temple had been used for a short time prior to this dedication.
³Joseph Fielding Smith, *Essentials in Church History*, (Salt Lake City: 1942), p. 563.
⁴President Young was within five months of his death on August 29, 1877.
⁵Andrew Karl Larson, *I Was Called to Dicit*, (Salt Lake City: 1961), p. 391.
⁶Andrew Smith Gibbons, "Journal," (original, unpublished MS.).
⁷Bureau of Indian Affairs' survey, "Hopi Hearings," mimeograph copy of transcript, (1955), p. 24.
⁸"Hopi Hearings," p. 12.
⁹M. R. Tillotson and Frank J. Taylor, *Grand Canyon Country*, (Stanford: 1929), p. 43.
¹⁰"Hopi Hearings," pp. 3, 8, 18, and 24.
¹¹Mischa Tiltel, "Old Oraibi: A study of the Hopi Indians of Third Mesa," *Peabody Museum of American Archaeology and Ethnology Report*, (Harvard University: 1944), pp. 60-61.
¹²W. C. K. Gilbert, "Pictographs," *Fourth Annual Report of the United States Bureau of Ethnology*, (US Government Printing Office: 1882-1883), p. 58.
NOTE: Golden R. Buchanan, in an interview with the author on November 18, 1962, stated that he has seen the "scared stone." President Buchanan was formerly head of the Southwest Indian Mission, also was LDS Church co-ordinator for the Indians.
His descriptions of the markings on the stone differ in some respects from those of the scientists cited above. "It is a stone," President Buchanan said, "but it looks like a book inscribed on the outside with many hieroglyphic-type characters. Around it on three sides the top and bottom are wider and overhang like the cover on a book. It reminds you of one of those old hide-bound, big, thick Bibles. Of course, it is a stone, and does not open."
President Buchanan said the Hopis told him that at one time they had two sacred stones, one of which is now lost. He said he understands that they still have this precious relic.
¹³This old legend mentioned by Elder Wilford Teerlink, former LDS missionary among the Hopis, also, it is referred to in above cited "Hopi Hearings."
¹⁴Idem.
¹⁵Hubert Hugh Bancroft, *History of Arizona and New Mexico*, (San Francisco: 1889).
¹⁶Bancroft, *History of Arizona*, pp. 265-266.
¹⁷James A. Little, *Jacob Hamblin*, (Salt Lake City: 1981).
¹⁸James H. McClintock, *Mormon Settlements in Arizona*, (Phoenix: 1921), pp. 84-85.
¹⁹W. C. K. Gilbert, *Ethnology*, p. 58.
²⁰A. S. Gibbons, "Journal."
²¹Figures supplied by President J. Edwin Baird, currently head of the Southwest Indian Mission.

THESE THREE

BY LORA M. CONANT

When life is chill, no coals aglow,
 Back to the past my sad thoughts go.
 The brightest picture that comes to me
 Is that of a child, a bird, a tree;
 The dancing sprite, a butterfly girl,
 Her arms outflung, brief skirt awirl.
 Tilting her face to the bright blue sky,
 She watches a cardinal blazing by.
 A huge oak tree dripping red,
 A bird's wild flight,
 A small blond head—
 These bring me warmth, these I may keep,
 In winter night, when snow is deep.



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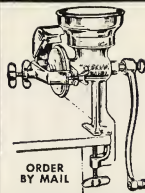
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THE STAKE MISSIONARY PROGRAM

In the stake missionary program to be followed by the Church, beginning January 1, 1964, the seventies are to receive some special assignments. Peculiar to this quorum of the priesthood is the fact that each quorum has seven presidents. Because each of the seven is a president, not a counselor to a president, each may exercise initiative in his assignment and may make decisions within the limits of that assignment. This is an advantage in the special work of the seventy to now carry their assigned responsibility in the stake missionary work.

Here are the responsibilities now to rest on the quorum of Seventy, for which each president is to be assigned a part:

Newly assigned by the Church Missionary Committee

1. Find investigators.
2. Teach, convert, and baptize investigators.
3. Fellowship new members.
4. Provide financial help for needy full-time missionaries.
5. Prepare couples for full-time missionary service.
6. Assist the Aaronic Priesthood missionary committee.

Other permanent assignments

7. Be home teachers to their own quorum members.
8. Conduct a program of social activity in the quorum.
9. Promote genealogical work and temple attendance.

We shall discuss briefly the first six:

1. A strong group of seventies is to canvass the quorum area, visiting the nonmembers and persuading them to receive instruction from the missionaries—stake or full-time. This work will be directed by the seventies quorum council, one of whom will be in direct charge, and who will co-ordinate this effort with the stake and full-time missionaries in the area.

2. The president of the stake will call the best qualified man to be the stake mission president regardless of priesthood he now holds, be he High Priest, Seventy, or Elder. Other qualifications being equal this man might well be one of the presidents

of the seventies quorum or quorums. Counselors to the stake mission president may be selected from among the presidents of these quorums. Stake missionaries are to be chosen from the seventies, where able and trained, as well as from other quorums. Women who are capable may also serve.

3. Under the direction of the bishop, newly baptized members will be fellowshipped by the home teachers. Where desirable in the judgment of the bishop, the assigned teachers are to be seventies. A president will correlate this quorum activity with the home teachers.

4. The seventies quorum is to give partial support to deserving members called to full-time missions. Many of these will be local Saints in foreign countries. The funds raised by the active quorums of the seventies through projects and dues will help many missionaries. Quorums of elders and high priests likewise engaged can swell the numbers.

5. In many quorums there are seventies who with their wives are in good health, whose children are grown, and who have retired from business or farming. These couples are to be sought out and recommended to the bishop as possible missionaries. In some instances their major responsibilities will be to assist in training branch leaders.

6. The Aaronic Priesthood missionary committee, consisting of the representatives of each Aaronic Priesthood quorum and a girl of each comparable age group, will guide the youth of the Church in a program of invitation to nonmembers of their own ages to join with them in their auxiliary activities. The parents of those so interested will be visited by the seventies assigned to seek investigators and invited to listen to the programs offered their children and to learn of the Church and its doctrine. Those accepting will be taught and, it is hoped, converted with their children.

Thus, the great program of proselyting and conversion, given largely to the seventies to promote and pursue, will, it is hoped, reach every nonmember of the Church residing in the stake.

Through the correlated efforts of auxiliaries, quorums, and individual members, the missionary work will bring the gospel to ever greater numbers, that these, too, may have joy and eternal life.

THE SEVEN FUNCTIONS OF THE HOME TEACHER

It is a fundamental teaching of the church that gospel living and gospel teaching are centered in the home. Within its protective walls parents practise the principles of the gospel with their children, teaching them, and practicing with them the habits of conduct which build faith and hope. The responsibility lies with parents to teach their children the principles. The Lord has so declared. (D&C 68:25.)

In defining the functions of the Priesthood, he has likewise stated that the "teacher's" duty is to "watch over the church, . . ." (D&C 84:111.) The teacher represents the bishop, whose concern is that family solidarity be maintained, and that faith in the Lord Jesus Christ be alive and strong. The home teacher assists the bishop to maintain his relation with the family and assists the family to keep in touch with the ward, and the many activities it offers to the family.

Home teaching has seven fundamental functions:

One: The home teacher must visit the homes to which he is assigned. There is no other way. One should not have to ask how often, for that implies a minimum (and a minimum soon becomes the maximum). But many do ask, and for these we point out that once monthly is the absolute zero of minimum effort. This applies particularly to the completely active family. But the home teacher will discover that it will take an increasing number of visits as the prospect of helping the family increases.

Two: As the home teacher calls at the homes in his care, he will be in harmony with the head of the home—the father. The teacher and the father of the family are usually fellow quorum members; they attend the weekly group meetings together; they are at the monthly quorum meetings, and they enjoy happy association at the social functions of the quorum and of the ward. The home teacher does not usurp the position of the father; he supplements him and constantly consults him as to how he can be of greater assistance.

Three: All work in the church should strengthen the home and the relationships of parents and children. The home teacher will best serve when he knows these relationships and the practices which will improve them. Then wise consultation with father and mother will point to ways to help enlarge spirituality and love of the Lord.

Four: Some home teachers will be challenged to

fellowship newly baptized members. The teachers will realize that these new members feel strange, and new. Being new they will be fearful of exposing their ignorance of our customs in public worship. The home teacher will be there to help them practise the normal methods of procedure. They will need to be guided and helped to search out the riches of the doctrine, and to find new friendships, each at his own age level; in this the home teachers will be invaluable. But important, too, is the necessity of establishing social enjoyment with new friends. This is most difficult of all to accomplish, but it is the factor which brings earthly satisfaction and must not be neglected.

Five: If we speak of duty we speak of activity. If one is "active" he is usually doing his duty. It will take some observation to discover where the need for help lies. Consider one factor, the genealogical work of the family. If the family needs help in this field the home teachers suggest the experts in the ward who can call on the family and show them how to start and where to look for information. In the same manner if the child ten years of age seems aimless, the primary workers are called upon to assist. By "watch care" one helps the members to be active. One of the greatest needs in the field of activity is the stimulation of parental responsibility for children and their development.

Six: The church provides excellent auxiliary organizations whose programs of study and activity provide spiritual and social development by practice in organized work and play. These supplement the work of the priesthood. If all of these sent representatives at once to the home, confusion would result. Alone the auxiliary has only its own backing, but under the home teacher not only does the auxiliary become effective but often organizations add their strength to the effort. The home teacher guides the efforts of these important organizations to help the family. He correlates the work of recruiting and satisfying the needs of the various members of the family.

Seven: The home teacher will regularly report to his priesthood leader, who in turn will keep the bishop informed. Through the ward council meeting the auxiliaries will be informed of their part and the priesthood made alert to their responsibilities and opportunities. It is this *communication system in both directions* which keeps order and prevents confusion.

THE PRESIDING BISHOPRIC'S PAGE



BY DR. G. HOMER DURHAM

If I were you, I would be somewhere between twelve and eighteen years of age. Let's assume we were born in 1950, which would make ourselves about fourteen. The year 2000 will find you—where? You can probably look forward with hope for health, strength, and useful service down to 2030 or 2040. You will see many, many changes; more perhaps than any generation of men. A new electronics age began in 1910 with the invention of Lee deForest's vacuum tube. The last years since 1961 have seen the development of the "laser," which affords so many greater, more extensive possibilities, that all current science fiction is outmoded.

To prepare for service and joy in this generation, if I were you:

1. I would form and maintain the habit of morning and (upon retiring) evening prayer. More than anything, this will be the key to unlock the best doorways; the mainspring that will keep you going; and the compass that will keep you on the best pathways.

2. I would honor my family, father, mother, brothers, sisters, and all pertaining to it. The family is the greatest educational institution of all, especially in the primary years. Your family may not be a "Harvard" or "Oxford" among families. If not, do your best to bless it by being a help to all its members. Whatever your family is, you will gain more benefits in love, education, and experience from it than any other association

"IF I WERE YOU"



ADVICE TO YOUNG MEN



you will ever have. If this is a discouraging thought, and it may be to some, do not be discouraged. Do not envy the children or members of other families. Do not make unkind or other comparisons against the family with which you have been blessed. Support it, honor your parents. When you leave their roof, make any necessary changes in the family that you and your wife will create. You will generally find yourselves taxed beyond your ability to do half as well. In the meantime, do *your* family duties and do them well.

3. As the family is the great, everyday means of service, and therefore of growth and preparation, I would simultaneously respond to every call for service in the Church, including missionary service. If the calls are not made on you, but on others, be grateful, and be "anxiously engaged" in doing your duties. As our song says: "There are chances for work all around, . . . Opportunities right in our way; Do not let them pass by, saying, 'Sometime I'll try,' But go and do something today." The greatest school for executive development I ever attended, after the family, has been the Church. This is because the Church itself provides educational experience. But more than that, it stimulates and encourages all to "seek after these things" and stresses university and college work. You will find it the same way, especially if you are looking for ways to help others and to forget yourself.

4. I would make every financial sacrifice to obtain all the formal education I desired and could profit by—by all means a university education if at all possible. The rule holds stronger today than ever before, that man cannot be saved in ignorance; indeed that he is saved from ignorance, starvation, unemployment, disease, and mistakes, no faster than he gains knowledge. So I would study, study, study.

5. I would, as a consequence of all the above, develop steady work habits, strive to become independent from others for my livelihood, as soon as

possible. Regular payment of tithes, from the earnings of your first errand or other employment, will open "the windows of heaven" and help keep them open.

6. I would recall to mind the Scout Oath and Law almost daily, down through the years, together with other great maxims of the Church. You will one day find your chosen companion, and with her intelligence and support you can then go forward, hand in hand, to your own special destiny.

7. And now a final word: If I were you, I would try always to remember with the scripture, that ". . . life is *more* than meat, and the body is *more* than raiment." (Luke 12:23. Italics added.) With your faith and your education cultivate music, literature, art, things "lovely and of good report" in your home—especially music. I would encourage my children to take music lessons. The sound of music in the home will travel, in memory, with family members wherever they go. I would spend some of my earnings for books, magazines, and other food for the soul, as well as for bread. Man does not live by bread alone. In short, I would strive to make my home, modest though it may be, a temple of beauty, culture, education, and religious faith, a true outpost of the kingdom of God.

G. Homer Durham is president of Arizona State University and a contributing editor of The Improvement Era. A former vice-president of the University of Utah, he has served on the faculties of Utah State University, Swarthmore College, and UCLA, and as a consultant to the University of Pennsylvania, University of Nevada, and University of Montana. Dr. Durham is a past president of the American Society for Public Administration and Western Political Association. He served a mission to Great Britain.

Around the world with Love



Love can circle the globe in a very concrete way when packages of food are sent from home. What would Christmas be without the postman dropping off large and small parcels at the door? The anticipation developed by brown wrapping paper and stout twine is tremendous, especially when "Fragile" is stamped on the top of the box. This excitement can be generated at any time of the year, but goodies from home at Christmas especially say, "I love you."

Latter-day Saints have double the opportunity to bake and cook and pack and mail. Our 12,000 missionaries all deserve to be remembered by folk at home. The military also has added to this cooking and mailing. I haven't yet seen a boy in the service in need of food, but I have seen many a boy there lonely and blue because no one at home cared enough to remember him with the tiniest parcel or even a letter.

Many of these packages must be sent in November in order to reach their destination on time. That of course adds to the difficulty of the project. Cookies, candy, or cake that could easily wait a week to be eaten can be a total waste if a month or six weeks are involved in the traveling. Then, too, there are cookies so fragile that they have a hard time traveling a mile down the road. One missionary reported on just such a cookie. In his thank-you letter to his sister he said, "Thanks, Sis, for the cookies you sent. They arrived in 1,650,074 pieces. But they weren't wasted, I poured the crumbs into a bowl and covered them with milk and had them for supper; they were super." This was consoling but not too reassuring when baking day came around again, and she wanted to send her favorite little brother a treat. Cookies are peculiar; only certain ones of them like to travel. Crisp cookies at the beginning of the trip are always crumbs when they reach their destination. A chewy cookie bar is the safest to mail. Fruit and nut cookies that have not spent too long in the oven produce the best travelers. When packing, whenever possible, send the cake or bar cookies in the pans in which they were baked. Inexpensive foil pans may be obtained for just this purpose. These containers are used as a buffer for the many jolts and bangs en route. More hints on packing later.

Be sure that which is sent is a favorite of the receiver because invariably the cost of sending food articles is high. They weigh heavy, so you want them to be received with memories of just such a treat

at home in the past. Food gifts are priceless for the person who has everything. Even he needs the assurance that he is remembered and loved. For just such a gift bake or cook a special favorite of his.

Sharing is a sign of thanksgiving for that which we have. When we give to someone, we are saying, "thank you" to him who has given everything we have to us. Pat Boone once said, "If we believe that we are simply stewards or overseers of the many gifts God has given this great land, if we make an effort to become wise stewards, we will find that our total budgets balance, not only in our homes, in our country, in the world, but in God's ledger where the most important books of all are kept."

Now is not too soon to start cooking up our gifts for Christmas. Cook carefully, pack with care, and mail in time.

Here are some recipes of cookies moist enough to travel from here halfway around the world.

Yule Cookies

- 1 cup shortening
- 2 cups sugar
- $\frac{1}{2}$ cup honey
- 2 eggs
- $\frac{1}{4}$ cup orange juice
- 1 tablespoon grated orange rind
- 3 tablespoons lemon juice
- 1 teaspoon grated lemon rind
- 1 apple, coarsely grated and unpeeled
- 2 cups whole wheat flour
- 2 cups quick cooking rolled oats
- 1 teaspoon salt
- 1 cup chopped puffed seeded raisins
- 1 package fruitcake mix
- $1\frac{1}{2}$ cups coarsely chopped nuts
- $\frac{1}{2}$ cup maraschino cherries, drained and quartered
- $\frac{1}{4}$ cup maraschino cherry juice (more, if needed)

Cream the shortening, sugar, and honey and beat until light. Add the eggs, beat well. Add all the ingredients down to the raisins, mix well. Add the remaining ingredients being careful not to crush the cherries. Drop from spoon on greased baking sheet. Flatten lightly with a fork. Bake at 350 degrees F. about 12 minutes. Store in tightly covered tin container.

Favorite Applesauce Cookies

- | | |
|-----------------------------|---------------------------------|
| $1\frac{3}{4}$ cups flour | $\frac{1}{2}$ teaspoon cinnamon |
| $\frac{1}{2}$ teaspoon salt | $\frac{1}{2}$ teaspoon nutmeg |

- ½ teaspoon cloves
- 1 cup chopped nuts
- 1½ cups rolled oats
- 1 cup chopped raisins
- ½ cup shortening
- 1 cup sugar
- 1 teaspoon baking soda
- 1 cup applesauce
- 1 egg

Sift flour, salt, and spices and add to the chopped nuts and raisins. Cream the shortening, add sugar gradually and continue to beat until light. Stir the baking soda into the applesauce and add the egg and combine with the creamed mixture. Add dry ingredients. Drop by large spoonfuls onto a greased baking sheet. Bake at 375 degrees F. for about 15 minutes. *Do not overbake.* Store in tightly covered tin containers.

Butterscotch Bars

- ½ cup butter or margarine
- 1 pound package of brown sugar
- 2 eggs
- 2 teaspoons vanilla
- 1¾ cups flour
- 2 teaspoons baking powder
- ½ teaspoon salt
- 1 cup chopped pecans

Melt the butter and blend in the brown sugar. Add the eggs and the vanilla and beat vigorously. Add the sifted dry ingredients. Spread the batter evenly in a greased 8 by 12 shallow pan. Bake at 350 degrees F. for approximately 25 minutes or until cookie is just set. *Do not overcook—it should be chewy.* Cut in bars while warm and roll in powdered sugar. Store in tight container.

Carrot Tops (makes 3 dozen large cookies)

- ¾ cup butter or margarine
- ¾ cup white sugar
- 1 cup cooked mashed carrots
- ¾ cup white corn syrup
- 1 teaspoon baking powder
- 1 teaspoon vanilla
- 1 egg
- 1 tablespoon grated orange peel
- 2 cups flour
- ½ teaspoon salt
- 1 cup nuts
- 1-6 ounce package chocolate chips

Cream the shortening and the sugar. Add the eggs, syrup, and the carrots. Add the dry ingredients, nuts, and chocolate chips. Drop from spoon on greased cookie sheet. Bake at 375 degrees F. for about 12 minutes. (Do not overbake. Store in tight container with waxed paper between each layer of cookies.)

Date Cake

- 1 cup boiling water
- 1 teaspoon soda
- 1 cup dates chopped
- 3 tablespoons butter
- ¾ cup sugar
- 1 egg
- 2 cups flour
- 1 teaspoon baking powder
- 1 cup chopped walnuts
- 1 teaspoon vanilla
- ¼ teaspoon salt

Add the soda to the boiling water and pour over the chopped dates. Cream the butter, sugar, egg, and add the dates and the dry ingredients. Grease one loaf pan well. Pour in batter. Bake at 350 degrees F. for about 50 minutes or until done when tested. After 10 minutes remove from pan and cool. Wrap tightly in aluminum foil (or bake in an aluminum foil loaf pan and do not remove after baking. Wrap again in foil before wrapping for mailing).

Applesauce Cake

- ½ cup shortening
- 1 cup brown sugar
- 2 teaspoons soda
- 1½ cups sweetened applesauce
- 2¼ cups flour
- 1 teaspoon cinnamon
- ½ teaspoon cloves
- ½ teaspoon nutmeg
- 1 cup raisins, chopped
- 1 cup nuts, chopped

Cream the shortening and the sugar. Mix the soda with the applesauce. Sift the dry ingredients and add alternately with the applesauce to the creamed mixture. Fold in the nuts and raisins. Bake in a loaf pan at 325 degrees F. for about 2 hours. Test and remove from oven when just baked. Cool, dust with powdered sugar, and wrap aluminum foil pan and all in foil and pack carefully.

Pecan Rolls (the queen of all candy)

Panache cream centers

- 1 package brown sugar
- 2 cups white sugar
- 1½ cups half and half cream

Stir in cooking pan over heat until the sugar is dissolved, put lid on pan and boil for 1 minute, uncover and boil to the soft ball stage. Pour on buttered marble slab and cool. Add 1 teaspoon vanilla and beat until creamy and hard enough to pick up and divide into 9 parts. Roll each part into a 6 inch roll. Wrap each roll separately until ready to cover with caramel.

Caramel

- 2 cups white corn syrup
- 2 cups sugar
- 3 cups whipping cream
- ½ teaspoon salt
- 2 tablespoons vanilla
- ½ can Eagle brand condensed milk

Boil the syrup and sugar together until it is almost ready to change color, stirring constantly throughout cooking. Scald the whipping cream in double boiler. Add scalded cream to syrup and sugar mixture gradually, boiling and stirring rapidly, keep the same consistency. Scald the condensed milk, add to the rapidly boiling mixture a little at a time. Cook to a medium hard ball or to 230 degrees F. if the altitude is the same as in Salt Lake City. Add the salt, and vanilla to the caramel just before removing from the heat. Pour onto a greased marble slab to ¼ inch thickness, when cold cut into nine oblong pieces. Wrap and seal each piece around a panache roll. Roll and cover with pecans. Wrap each pecan roll separately in aluminum foil.

Cream Chews

- 3 cups sugar
- ¾ cup water
- ½ cup white corn syrup
- 3 tablespoons butter
- vanilla

Boil the sugar, water, and syrup to the hard ball stage (not crack stage). Add the butter and stir and pour

onto a buttered marble slab. Cool until just cool enough to handle. Add the vanilla and pull with buttered fingers until thick and stiff enough to hold shape. Stretch into long rope and cut into inch pieces with scissors. Wrap each piece in wax paper or in plastic wrap.

HINTS FOR SANTAS WHO BAKE AND MAIL

1. Large cookies stay moist longer than tiny thin ones.

2. Cookie bars baked and mailed in the pan usually arrive in good condition.

3. Popped corn is good to use in packing to keep things from breaking.

4. Puffed rice, puffed wheat, etc., also are excellent packing agents; no waste space: they too can be eaten.

5. Small juice cans can be used as baking pans. Save the top of the can to tape back into place before mailing.

6. Larger cans, number 2 size, are good for baking and mailing fancy fruit and nut breads.

7. Nuts in their shells also can be used to pack around breakable or crushable things.

8. A fresh orange covered with whole cloves helps keep things moist in traveling. Just stick the cloves into the orange to cover the entire surface, do not wrap it but just lay it in the box of cookies, etc.

9. Mail figs, dates, and special raisins in tight plastic containers.

10. When making pecan rolls, make them the size of a mailing tube. First wrap the pecan roll in aluminum foil then poke it down into the stiff cardboard mailing tube, cover it with wrapping paper and send it on its way.

11. It is possible now at some stores to have them seal your goodies into a tin can. Label it, and it will arrive fresh as the day you made the candy.

12. Send jams or favorite preserves in plastic containers with tight tops.

HINDSIGHT

BY EVA WILLES WANGSGAARD

*My memory's a tricky one.
It keeps me in a stew
Remembering what I haven't done
But not remembering to.*

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"BOOKS . . . A GIFT OF WORDS"

BY LUCILLE J. GOODYEAR

Educators have discovered that those who achieve the most in school, business, and the various professions have one particular thing in common—they know far more words than the average person. They can read easily, write clearly, and talk fluently. They are more at ease with people. The *gift of words* has probably helped them to learn faster and enjoy more of life since the day they entered school. True, these same people sat in the same classrooms with other pupils, but they got more out of their schooling.

There is a simple, uncomplicated reason for this . . . labeled "home reading." The earlier a child begins to know and appreciate books . . . the better.

It is a known fact that children learn words by being read to, as well as by reading the books themselves. Though every community has access to library facilities, the biggest percentage of reading is done in the home, that is if *there are books in the home to be read!*

The building of a home library is not an expensive item. It is only a matter of making a start and having book titles to suggest to gift-giving friends and relatives when birthdays and Christmas roll around.

Perhaps the thought has come to your mind that books are not such inexpensive items. True—price-wise they are not—but consider the money that has been spent on once-used toys that litter every child's room—toys that will never be fully used or appreciated. These same toys could have been books that are read time and time again with enjoyment. These same toys could well have been the start of a wonderful collection of books—the beginning of a child's literary background.

It is a wise parent that shows a genuine interest in the reading habits of the child. Make a visit with your child to the local library or bookstore. Look over the books that interest your child, encourage him to make a list of favored books.



Every child is an individual with respect to his reading likes and requires an individual list; therefore, each child should share in the making of his list.

You may ask, "What of the non-reading child?" It is surprising how many times through the receiving of a well-chosen book as a gift, a nonreading child has been gently led from one book to the reading of a succession of books. One book thoroughly enjoyed can well be the starting point of a lifetime habit of reading.

When selecting a book for the child, consider the choice with the greatest of care. If not properly chosen, your gift may well shut the child away from one of the greatest sources of pleasure, wisdom, and stimulation in the world.

Consider the age and development of the recipient. Do not be misled by the markings on the book jacket. Take into consideration the maturity of the child, and if in doubt make inquiries. No child will be interested in a book that is too childish for his age. However, if you select a book that is a bit too old, this is not as serious, for the child may just consider it as a complement and accept the challenge of tackling a book a little beyond his ordinary reading scope.

Thumb through the book. Check the contents. Good illustrations bring life to the book. Drawings that are dull and lifeless oftentimes lead a child away from what is otherwise a good book. This is especially important for the five to nine-year-old child, as well as the pre-school child. By the careful checking of lists, you can many times find the same book title with illustrations that are more inviting and enjoyable.

When choosing fiction, select a book that is page-packed with action and excitement. A story that the child will read and later talk about.

In the nonfiction field, select a book closely related to the child's own personal interests. The object is to increase the child's interests and to show him that in books there can always be found a wealth of ideas, facts, and answers.

If in doubt as to what type of book would be enjoyed by the child, check with the librarian and/or your local book dealer.

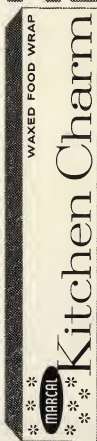


*Some hae meat
and canna eat,
And some could eat
and want it;
But we hae meat,
and we can eat,
Sae let the Lord
be thankit.*

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With the help of librarians and book dealers, the following list has been compiled. Some of the listings are old favorites, others are fairly new publications. It would be impossible to list all the good books that are available.

UNDER THREE YEARS OF AGE

ABC Picture Book by George Adams
A Cat Came Fiddling (Harcourt & Brace) by Paul Kapp
The Giant Playtime Nursery Book (Doubleday) by T. Palazzo
A Golden Land (Hastings) by James Reeves
Happy Birthday to You (Random House) by Dr. Seuss
Read-to-Me Story Book (Crowell) by Child Study Assoc.

THREE TO FIVE YEARS

Ellen's Lion (Harper) by Crockett Johnson
Favorite Stories Old and New by S. Gruenberg
The Little Engine That Could (Platt and Munk Inc.) by Mabel C. Bragg
The Little House (Houghton) by Virginia Burton
Millions of Cats (Coward) by Wanda Gag
The Story of Babar (Random House) by J. de Brunhoff

FIVE TO NINE

Anatole (Whittlesey House) by Eve Titus
Crystal Tales (Universe) by Alice Colono
Five Chinese Brothers (Coward-McCann) by C. H. Bishop

Just-So Stories (Garden City) by
Rudyard Kipling
Stowaway to the Mushroom Planet
(Little, Brown & Co.) by E.
Cameron
The Vegetabull (Harcourt, Brace
and Co.) by J. Le Witt
Winnie-The-Pooh (Dutton) by A. A.
Milne

EIGHT TO TWELVE

The Courage of Sara Noble (Scrib-
ner) by A. Dalglish
English Fairy Tales (Putnam) by
Joseph Jacobs
The Moffats (Harcourt) by Eleanor
Estes
The Peterkin Papers (Riverside
Shelf) by L. Hale
The Runner (Holiday House) by J.
& P. Annixter
The Story of Doctor Doolittle (Lip-
pincott) by H. Lofting
Touchdown for Tommy (Little) by
M. Christopher
Watermelon Mystery (Washburn)
by P. O'Connor
The Wonderful Adventures of Nils
(Pantheon) by Velma Sanston and
Swanston Howard

TEN TO EARLY TEENS

The Adventures of Huckleberry
Finn (Rainbow Classics) by S. L.
Clemens
All on a Mountain Day (Nelson and
Sons) by E. Fisher
Big Tiger and Christian (Pantheon)
by F. Muhlenweg
Daughter of the Mountains (Viking)
by Louise Rankin
Hitty: Her First One Hundred
Years (Macmillan) by Rachel Field
The Queen's Gold (Morrow and
Son) by Norma Youngberg
Treasure Island (Scribner) by R. L.
Stevenson
Twenty Thousand Leagues under
the Sea (Scribner) by Jules Verne

TEENS

Abe Lincoln Grows Up (Harcourt)
by Carl Sandburg
Call It Courage (Viking) by A.
Sperry
The Hawaiian Sword (Funk and
Wagnalls) by J. Fenimore
The Last of the Mohicans (Scribner)
by J. F. Cooper
Master Skylark: A Story of Shake-
speare's Time (Grosset) by J.
Bennett

(Continued on page 1004)

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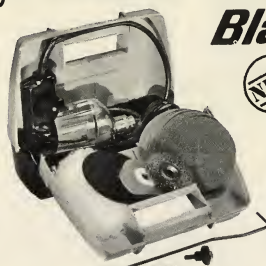
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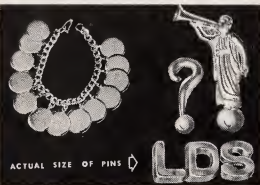
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Teaching

(Continued from page 939)

respect for self. Following are three suggestions which should not be overlooked in teaching young or old the gospel of Jesus Christ.

First, when the quality of self-love is developed, it will include a vision of a person's greater possibilities. An examination of Christ's association with all kinds of people leads us to realize that he accepted people as he found them and then patiently, gently, but sometimes with sternness, showed them the light.

Peter was a fisherman, rough and quick to anger. He was also unlearned and unlettered when judged falsely by the professional teaching standards of his time. (See Acts 4:13.) But Jesus said to him and his fellow fishermen: "... Follow me, and I will make you fishers of men." (Matt. 4:19.) In the weeks and months that followed, Jesus was kind to Peter. He taught him, and slowly there developed the man whose potential, at first, only Jesus could see. Jesus prayed for Peter. He said, "... Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: ..." (Luke 22:31-32.) Peter then firmly declared,

"... Lord, I am ready to go with thee, both into prison, and to death." (*Ibid.*, 22:33.) Peter little realized that within hours he would deny his Master three times. Perhaps this was the final test, for shortly the leadership of the Christian group was given into his hands. The leadership example Peter set has been an inspiration to all Christians for many centuries.

Paul was a Pharisee, one of that group which had felt the stinging bite of Christ's rebuke. It is fairly safe to predict that Paul would have become one of the distinguished Jewish leaders of his time, very likely a member of the Jewish Sanhedrin. He was well-educated, aggressive, and capable. Into his hands had been given the active leadership of destroying the Christian group. He vigorously pursued his assignment. Stephen was martyred and the Christians scattered. Paul sought permission to carry on the work elsewhere—then he saw the light. Jesus put to use all the wonderful talents with which Paul had been blessed. Jesus gave Paul a greater vision of how he might serve mankind. With unwavering loyalty, Paul followed this vision through the remainder of his life. He wrote to the Corinthians with pride, listing the things he had suffered in carrying the gospel to all who would listen. (See 2 Cor. 11:22-25.)

What a loss the Church would have sustained had these two great personalities not been given a vision of their great potential! What a tragedy for them personally! But Jesus knew of their strength. Church teachers need also to know the potential of their students and to be skilled in the use of teaching techniques and methods which will enable each student to appreciate himself. Do you know a teacher who treats each student as a special person? Who, in and out of the classroom, brings to light talents in students no one knew were there? What a choice person this teacher is. What a powerful influence he can have in the lives of countless people!

"O Lord! that I could give my life for others,

With no ends of my own;
That I could pour myself into my brothers,
And live for them alone!

"Books . . . A Gift of Words"

(Continued from page 1003)

Men of Iron (Harper) by Howard Pyle

Narcissa Whitman (Harcourt) by J. Eton

Queen Victoria (Messner) by M. C. Haycraft

Richard Halliburton's Complete Book of Marvels (Westminster Press)

The Stranger (Putnam) by Stella Weaver

Teen-Age Treasury for Girls (Funk) Edited by S. Manley

The Twenty-One Balloons (Viking) by W. P. Dubois

'Twixt Twelve and Twenty (P-H) by Pat Boone

The Yearling (Scribner) by M. Kinnan Rawlings

"Such was the life Thou livedst;
self-abjuring,
Thine own pains never easing,
Our burdens bearing, our just doom
enduring,
A life without self-pleasing!"
—Author Unknown

Secondly, self-love is founded on the realization of the love others have for us. We do not live to ourselves; our lives affect others; and their lives affect us. Few things raise our self-respect like knowing that we belong and that we are needed. Jesus knew this and, in establishing the kingdom of God, presented the gospel of the kingdom for all to hear and know. In revealing God to us, Jesus presented him as our Father, whose main qualities are love and concern for his children. In the Sermon on the Mount, Jesus emphasized this by comparing earthly parents to God. He said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11.)

John knew understood this part of Christ's message, for long after the death of Christ he wrote respecting the love of God: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10.) Earlier Jesus had declared while speaking to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The love of God and of his Son Jesus Christ for the people of the world is a dominant theme running through all scripture. Why? Because our love of self, of others, and even of God is dependent on our assurance of his love for us. A knowledge of relationships is vital to our thoughts and actions. God either is or he is not; he is our Father or he is not our Father; he loves us or he does not love us. This is not a "fit for a tat" type of morality. Jesus's teachings are contrary to such a conception.

How will students feel the love of God? For many, a teacher's love will be the strongest indication of God's love. When the teacher is cold, indifferent, or rejective, God

takes on these qualities. Authors of the following lines had this in mind when they wrote:

THE WORLD'S BIBLE

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way."

—Annie Johnson Flint

and

"Men read and admire the gospel
of Christ,
With its love so unfailing and
true,
But what do they say, and what do
they think
Of the gospel 'according to you?'"

—Author Unknown

A teacher who is outgoing in his relationship with his students, who is warm and friendly, who teaches love by expressing it, who varies his approaches and methods so that students will feel they are needed and belong, is developing in them the self-love and the respect necessary for balanced living.

Third, and finally, self-acceptance is based equally upon the principle of self-forgiveness. We need the forgiveness of God, of other people, and also of self. This last, of course, is to come from God and from others upon the conditions of sincere repentance. Of all the qualities of character we strive for, some seem more important than others. This quality is one of the important ones. In the Lord's prayer, Jesus said, "And forgive us our debts, as we forgive our debtors." (Matt. 6:12.) Immediately following the prayer he further said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Ibid.*, 6:14-15.)

A farmer had purchased a new electric motor to be used on a grain elevator. The first half dozen times the switch was pulled the motor operated properly, but on the seventh time a fuse was blown and, in turn, more fuses. Unable to repair the motor himself, the farmer took it to an electrician. Investigation soon disclosed that the set-screw holding the cooling fan to

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the drive shaft had loosened, and the fan had moved slightly along the shaft, causing a fan blade to cut very slightly the windings. An inexperienced eye would never have noticed the difference, but the loosened setscrew had ruined the motor. The motor might be used as a plough weight, but it was of no further use in driving the elevator. The one flaw destroyed the motor. Likewise, the inability to forgive one's self may result in self-destruction.

This point can be further illustrated by multiplying a series of numbers—the totals soon mount up. But let one of the multipliers be zero and the product is not only

LET NO HOUSE STAND IDLE

BY ROWENA CHENEY

*An empty house is hungry
For the human atmosphere;
Alone, it dies a little,
Day after day each year.*

*So let no house stand idle
And starving for that love
Which tends its timbers underneath,
And mends its roof above.*

*A house fulfils a human need.
Oh, let it play its part,
Which is to shelter and protect
And warm the grateful heart.*

zero but continues to be zero. Some qualities of character are such as to equal zero.

Ordinarily, the term self-love brings to mind selfishness, conceit, and other such uncomplimentary ideas. Jesus surely did not have this in mind when he said, "Love . . . thy neighbour as thyself," but rather that each person realize his own worth and potential, that each person—in harmony with eternal truth—give himself the opportunity for greatest development. As with all great and serious undertakings, this program requires an all out effort; it must be continuous; it must endure to the end. As we work this program out for ourselves, so will we desire it, and we will assist in its operation in the lives of others. In this manner we show true appreciation and love for God our Eternal Father and make ourselves worthy to return to his presence.

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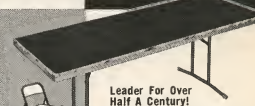
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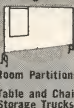
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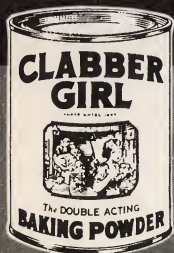
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These Times

(Continued from page 912)

biological warfare, highly developed in the laboratory, has not been used for the same reason. Does this reasoning support the test-ban? Or are people less fearful of "clean" hydrogen bombs with no radioactive fallout than "dirty" ones?

We do not know, yet. Contemporary international life still resembles the mistrust of the frontier, where the red Indian envied the white man's repeating rifles. The pioneer cabin without a rifle had the wrong "foreign policy," including those that found it "cheaper to feed them than fight them."

General disarmament, or the closest thing to it as the national policy of a great power, was seriously adopted by the United States in 1921-1922. In the minds of leaders then living at that time, we voluntarily scuttled and sank "the best navy we ever had." The penalties were paid after 1930, when American, British, French, and other western strength was insufficient to deter, first Japan in Asia, and then Germany in Europe. Since World War II, US leadership has turned a deaf ear to propaganda for "general and universal disarmament" and has insisted, in the nuclear field, on provision for adequate international inspection as a condition of any agreement. The existence at many points on the earth's surface and oceans of American nuclear deterrent strength, should not lead any administration to abandon the bitter lessons of the frontier stockade, of naval disarmament, and the rise of Hitler. The other signatories to the test-ban treaty surrender very little if anything. The United States may sacrifice any advantages, hard-won, over the past quarter-century. The lesson of the American frontier may support the best policy for the immediate future: don't give away the rifle until the peace officers have arrived and have established law and order. In today's world, the peace officers most of us rely on, in one way or another, are our own national contingents. Without a six-shooter somewhere, they can't serve effectively as law men.

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SALT LAKE TEMPLE

BY EDWARD O. ANDERSON
CONSULTING ARCHITECT

We are thankful for the opportunity to work on the remodeling of the Salt Lake Temple and for being able to repair, rehabilitate, and clean the fine old building. We have been able to revive the so-called lost arts. The stone cutters, the carpenters, the plasterers, the masons, the metal workers, and painters have done their work equally as well as the early artisans. It has been a joy to see their good work.

The foundations and footings have been protected by reinforced concrete abutments. The decayed wood floor construction has been removed and has been replaced with steel and concrete. All pipe for the heating, culinary water supply, and plumbing has been replaced with new pipe. The electrical wiring has been replaced and the systems brought up-to-date. All loose and damaged plaster has been removed. Ceilings have been dropped to accommodate the metal ducts for the most up-to-date and comfortable ventilating system, which eliminates the necessity for continuing the old, original, dirty, steam radiators.

The renewed ornamental plaster is equal to the original ornamental plaster. The new, hung ceilings are superior to the old as they are supported with metal work on metal lath. The decorations and paintings are first class. After removing many layers of dirt from the mural paintings, these paintings come back to life.

The baptismal font with cast iron oxen and bowl has been difficult to repair and refinish, but with a few more adjustments it will be beautiful, serviceable, and enduring, continuing to maintain its original design.

The interior of the temple is clean from attic to sub-basement. Before painting, the attic was cleaned several times with a vacuum cleaner.

The exterior stone, metal, and wood surfaces have been cleaned, stone mortar joints have been reamed out with power emery wheels and then tuck-pointed with damp-proofed cement mortar. The woodwork has been repainted, and the wood window sills have been covered with lead-sheathed copper. Goldleaf has been applied to panel lettering. The temple will again be flood-lighted with the latest flood-lighting available.

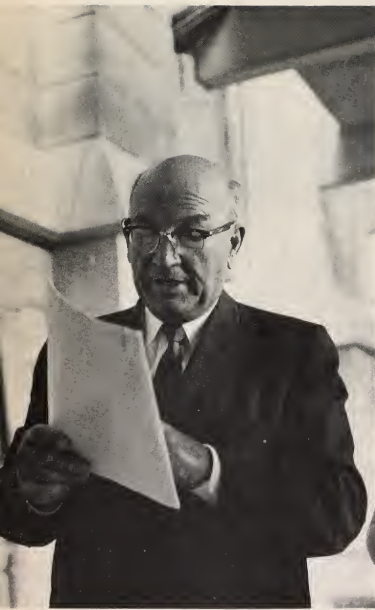
The temple sealing room addition: The sealing room addition now being constructed between the east and west side stairway towers on the north temple wall, will furnish a much needed functional service. It will be finished with Little Cottonwood granite to match the granite in the temple. Some of the now finished blocks will weigh as much as four tons, and are as large as the original temple stone. This addition will be covered with a copper roof, similar to the temple proper, and the interior finished to match the interior of the temple.

The temple chapel and office annex: The chapel and office annex is of reinforced concrete construction faced with Utah granite, and having a copper roof. The finish is to be walnut with mural paintings on the south and north end walls.

The space under these buildings, in the basement, will be used for dressing and locker rooms, laundry, and sewing rooms, linen rooms, junior and senior children's rooms, kitchen, dining rooms, and storage rooms.

The temple measurements: In recently measuring the Salt Lake Temple for construction purposes we found that the early builders were very accurate in their measurements. The base measurements at grade are: west end 118 feet, 6 3/4 inches; east end, 118 feet 6 3/4 inches; south side, 181 feet, 7 1/4 inches; north side, 181 feet, 7 3/8 inches, a difference of 1/8 of an inch! We also found the floor plan was laid out to a 15-foot module (that is, 15 feet from center line of window to center line of window), which module we have used in the plan of the annex building. The module is a present-day system of building.

As stated in church historical accounts the footings and foundations were constructed with certain materials and of the size and shape we found to be as described: footings at bottom, 16 feet high, stepped up to 9 feet wide, 7 feet from the bottom of the hard sandstone which was capped with one course of hard flint stone. The courses of cut granite are 9 feet wide and 9 feet high, decreased to 5 feet in thickness at top of side walls under the attic steel trusses. The west and east end towers have sandstone footings 32 feet wide east to west, and 125 feet 7 inches long in the north to south direction.



"BE YE THEREFORE PERFECT"



Themed to this challenge, the first International Explorer Conference was rich with guidance and boostings, and much inspiration, with experiences and educational opportunities. As a result, the universal wish of LDS youth to become "more like Him" becomes a more likely possibility.

It is now but a motivating memory for 3,800 boys. We think it is a memory worth sharing with the rest of you.

the Era of Youth

November, 1963



Marion D. Hanks, edit.

Elaine Cannon, assoc. edit.

why the conference was planned

By William B. Smart, YMMIA Explorer Committee Chairman

BE YE THEREFORE PERFECT was a most appropriate theme for the first LDS International Explorer Conference. Recalling the idea expressed by President David O. McKay in his closing remarks at April conference 1963, we hope that each delegate will return home with renewed faith, farther along the road to perfection, and determined to become a better citizen of his family, his community, his school, his nation—in short, of the kingdom of God.

George Homer Durham II, Chairman, Steering Committee



When exploring succeeds it's because it's planned by Explorers and carried out by Explorers, with the adult leaders standing by as advisers—nothing more.

This the Explorer committee has been dinning into the ears of leaders for all these years. And we've been trying to put over another idea, too—that Exploring is not just Boy scouting in long trousers. It's a program for young men of high school age, young men who are past kid stuff, who want big challenges, who want to act and think and be thought of as adults, but without leaving behind the zing of youth.

So, along in January 1962, when we started talking about some impressive way for Explorers to observe the fiftieth anniversary of the adoption of scouting by the LDS Church, we quickly rejected the idea of a jamboree-type affair. That's not for Explorers. But a chance to "go to college" for a week, to sleep in college beds and eat college food, hear man-sized challenges by man-sized men, and analyze those challenges on a man-to-man basis—this was something else again.

So the LDS International Explorer Conference was conceived—with the eager support of then, YMMIA General Superintendent Joseph T. Bentley who brought Brigham Young University into the picture with a zest and efficiency that has not waned to this moment.

One thing we got straight right from the start. If we believed exploring belonged to Explorers, now was the time to prove it. So a sixteen-man steering committee of Explorers from all over the West was formed. It met for the first time in April 1962, and since that time the function of the YMMIA general board Explorer committee has been to try to put into effect the policies and plans set by the steering committee of Explorers.

We have been talking about big challenges, and learned about that soon enough. The first thing the steering committee did was to throw out several conference themes we had suggested and to adopt one of its own: "Be Ye Therefore Perfect"—nothing less. And the second thing was to instruct us to get President Kennedy or President Eisenhower as the keynote speaker!

SELF-DISCIPLINE—all successful people have this one characteristic in common. Success starts here. Let our Heavenly Father be of help to strengthen you as you work to overcome weaknesses.

President Henry D. Moyle of the First Presidency.

That was the start. The mind-spinning, body-tiring merry-go-round of major speeches, panels, group discussions, competition in forty different skills, exploration into nearly one hundred different areas of special interest, talent show, glamor panel, Explorado, and all the rest has grown from that beginning. Through it all, a wise, perceptive paragraph written by Steering Committee Chairman George H. Durham II, age 18, of Tempe, Arizona, in a letter of instruction has been a guiding principle:

"We shall have a wonderful opportunity and responsibility to practice and demonstrate to 3,500 young men (actually it turned out to be 3,800) what an LDS Explorer Conference is going to do along the lines of Church standards and practices, especially those which are not always black or white. We must realize that for years to come they will remember that 'it was all right for us to do such and such at conference.'"

So what was the first LDS International Explorer Conference all about?

First, perhaps, it was to help these young men to recognize that it is about their turn to take charge of things, and that if they don't quite have the know-how and courage to do it they don't have much time to spare.

Second, it was to give every Explorer who attended an unforgettable experience of fun, challenge, and self-discovery.

And, third, it was to send them, each of them, a specially selected delegate of his own post, back to his ward full of determination to carry the message of the conference to others and to build better Explorers where he lives.

Who knows? Maybe that conference theme wasn't too ambitious after all.



Jerry Birkenshaw

William B. Smart

Donald Walk

George H. Durham

A number one task in life is to learn how to communicate principles of the gospel throughout the world. The challenge to do so is now yours.

Arch L. Madsen, President, KSL Inc. Radio-Tv.

Priesthood is the power to act for God. A young man who magnifies his priesthood is one who would be welcomed by mothers to date their daughters.

Rose Marie Reid

Youth of the church may see and feel beyond worldly myths about love. True love has its source in God. The fulness of love is known only to the Godly.

Dr. Truman G. Madsen

The world is walking in darkness—spiritual darkness at noonday. Let us keep our eyes on the Prophet of God [David O. McKay] . . . pray for him; be loyal to him; read his words; heed his counsel. Express your views if you think they are right. Don't be afraid to speak what you believe.

Elder Ezra Taft Benson of the Council of the Twelve.

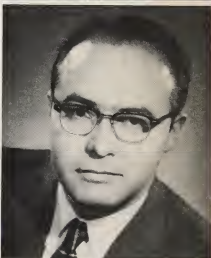
Elder Ezra Taft Benson



Pres. Truman G. Madsen



Rose Marie Reid



Arch L. Madsen





There is no time in The Church of Jesus Christ for idleness. We have the obligation of spreading the gospel to the world. This responsibility of missionary work is yours, so prepare yourself and take advantages of your opportunities.

President Joseph Fielding Smith of the Council of the Twelve.

There was a doubled downpour from the heavens on that Sabbath day. The rains were great during the sessions but skies cleared when it counted.

The spirit was great during the sessions, also, and young minds were cleared of doubts and confusions.

PRIESTHOOD MEETING

Who could forget the sweet example of missionary effort set by President and Sister Joseph Fielding Smith? Sister Smith sang, and President Smith spoke in fervent testimony of the importance of missionary work.

Who wouldn't be challenged by the discussions carried on between the floor and the panel members? Missionary work is a must in the lives of youth, and to 3,800 Explorers that day is soon coming. Elder Gordon B. Hinckley of the Coun-

Go where the Lord would have you serve . . . respond faithfully.

You can't afford *not* to go. If you're willing, there's a way.

SACRAMENT SERVICE

Who wouldn't be touched by the sacred moments when the huge BYU fieldhouse was silent except for the quiet stir of the passing of the Sacrament? Has there ever been a more impressive service? Thirty-eight priests presided at the long tables stretched across the platform and draped in white. One hundred forty-six priests and teachers passed the Sacrament trays to the huge congregation in about eighteen minutes.

Then there was the unique example of high-type LDS youth, and yet another of what youth can become through righteous living. Eighteen-year-old George Durham spoke briefly to his Explorer friends and was followed by Elder Harold B. Lee of the Council of the Twelve.

Summary: "The conference purpose was not to cause earth-shaking changes in each delegate's life, but rather through concentrated considera-

Elder Harold B. Lee



the Sunday sessions

cil of the Twelve reminded them of this fact most forcibly. He cautioned them to save for the privilege. The average cost of serving a two-year mission is about \$2,400 and about \$3,000 for a two and one-half year mission. Elder Hinckley moderated the proceedings with the following panel members contributing: Clifford O. Gledhill, Percy K. Fetzer, Paul West, and William A. Knott.

Summary: Children of the covenant have an obligation to fill a mission for the Lord.

tion of our physical, mental, and spiritual perspectives to bring into renewed focus 'the way to perfection,'" suggested George H. Durham, chairman of steering committee.

"Are you going to be a king or a slave in this life? As you fall into the grasp of temptation you become a slave. But, as you go through life and crush your weaknesses which you have, you become a king," said Elder Lee inspiringly.

Read and remember Mosiah 3:19!

AFTERNOON SESSION

Who will forget the frightening feeling that swept over the audience as we listened to William B. Smart describe the great army that is being trained in all the ways there are to take over the affairs of the country . . . and the relief that followed when Chairman Smart identified the army as being "YOU, the youth of today!" His challenge that they prepare for the task by being physically strong, mentally awake, and morally straight was carried out further by guest speakers Dr. George M. Fister, Dr. G. Homer Durham, Assistant Superintendent Carl W. Buehner.

Summary: Dr. Fister, not a member of the Church, was impressively emphatic in his advice to youth to leave cigarets alone. Work hard. Walk more. Keep clean. Don't sleep more than is needful. Nutrition is vital for good physical strength. So are competitive sports. They're the best exercise.

Dr. Durham advised youth to enlarge their entire universe by *effective* reading. Here's his beginner's list and the order in which he suggests they best be read:

1. The Old Testament: Genesis, Exodus, Numbers, Joshua, Judges, Ruth, and either Kings 1 and 2 or Chronicles 1 and 2. This will give you the broadest base available for an understanding and appreciation of your own civilization and culture.

2. The New Testament: Mark, Matthew, Luke, Acts, John, Revelation, chapters 21, 22.

3. The Book of Mormon from cover to cover, because it contains the fulness of the everlasting gospel.

4. The Doctrine and Covenants; all of it finally, of course. Pay special attention first to sections 1, 4, 20, 65, 76, 84, 88, 89, 93, 107, 121, 134, because they contain the "constitution" of the Church.

Dr. George M. Fister Dr. G. Homer Durham Elder Carl W. Buehner

5. Pearl of Great Price: graduate school study of the more penetrating religious and philosophical concepts of your religion.

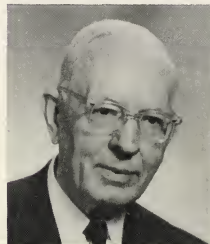
6. Homer's Iliad and Odyssey, Virgil's Aeneid, the Greek, Roman, and Norse myths, the Arthurian Legends, the Song of Roland, the plays of Shakespeare, in order that you may know where you stand in the course of civilization so that you can try to move forward and not back!

In fact, a mentally fit Explorer (or youth, boy or girl!) should explore "anything virtuous, lovely, or of good report or praiseworthy."

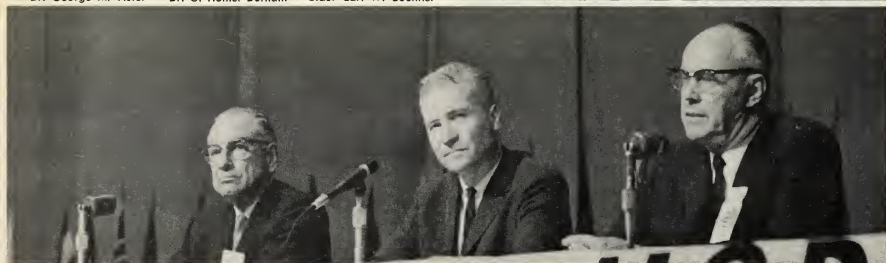
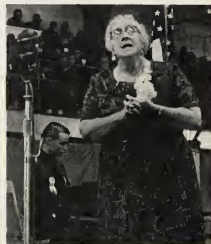
Superintendent Buehner reminded the group frankly that they must face up to the day of their missionary interviews as they must face up to the day when they answer to their Maker. "You *must be morally* straight to go on a mission. Stand as a giant tree among the saplings by working hard, being honest and fair; produce good goods and do what you are supposed to do. You are an example whether you like it or not because you are a Mormon. Be a good one."

And then . . . 3,800 Explorers arose in a body and repeated the Scout oath reaffirming their promise to be physically strong, morally straight, and mentally awake.

Pres. Joseph Fielding Smith



Jessie Evans Smith



Seldom if ever since the march of the Sons of Helaman has there been so impressive a gathering of noble young men as attended the first International Explorer Conference recently. Three thousand eight hundred clean living, priesthood-bearing boys from the world over, peopled the Brigham Young University campus in Provo, Utah. They had four unforgettable days of learning, lifting and being lifted, of seeking and savoring good things (from food for the body to food for the spirit), of developing new skills and perfecting old ones, of competing and clowning and conversing the nights away.

They came from Alaska and Albuquerque; from Cumorah and Calgary; from Coeur d'Alene, Columbus, Cincinnati, and Cache County; from Big Horn and Beaumont and Burbank; from Flagstaff and Juarez and Lethbridge and Oahu, Palmyra, Pearl Harbor, Phoenix, Pikes Peak; from Sunderland in England and Caracas in Venezuela and more!

They came in borrowed bus and chartered plane. They hiked their way in, and they traveled by train. They came in cars laden with gear. They came expecting **something** and they weren't disappointed.

There were Sea Scouts and Air Scouts and regular Explorers, all trimly uniformed, and groomed with great care. They came in assorted sizes with a variety of interests and an impressive display of talent.

They came in crowds (400 from California) and couples, but once on the scene they mixed-matched, bunking with boys from somewhere other than their own post. Soon there was a new blending, and the huge group took on a special kind of cohesiveness.

They came and learned and left stouter men of firmer testimony . . . more morally straight; considerably physically fitter; undoubtedly quite mentally improved.

Result: a whole church benefits and a new generation makes ready to take over.

Boys are wonderful! They just never admit they are afraid of things—they go off to fight our battles; they make things and move things for us; they open doors, and even pickle jars . . . but a boy that swears . . . what a disappointment!! Be the kind of boy a girl can look up to and be inspired by. Roberta Shore.

Roberta Shore



R. Sargent Shriver, Jr.



Memorable moments . . . fleeting impressions . . . conversation pieces . . . of this and that . . . like the buildings and grounds on the Brigham Young University Campus with names that spell nostalgia for Explorers looking back (Cannon Center, Helaman Halls, the Fieldhouse, the Quad) . . . like the people and the panels . . . YMMIA General Board Explorer committee of William B. Smart (Editor of *Deseret News* Editorial Page, world traveler); Rulon H. Bradshaw (owner of a lumber company); Edmond P. Hyatt (vice-president of an industrial ceramic firm); C. Vern Yates (dance studio and electronics supply agent); Harrold Alvord (recently retired as Deputy Executive of Region XII, BSA); Stewart A. Wright (brain surgeon); Monroe Paxman (Juvenile Court Judge); D. L.

Roberts and H. Ward McCarty (public relations men) fabulous men taking time out from weighty responsibilities to dream and think big, to plan and perfect this first of a new church tradition—International Explorer Conferences . . . rousing, resounding, continuing ovation given President Henry D. Moyle following his talk. He went overtime too, and when the applauding kept on, President Moyle responded, "Keep that up, and I'll give you an encore!" And still they clapped, laughing the while, wanting more . . . the stampede to get an autograph from Roberta Shore (of Hollywood fame and good church member) brought criticism from some sources, but not



Morris J. Kjar



Clothes do not always make a man a man, but they help a great deal in establishing a favorable image of the man if they are neat, and correctly co-ordinated. Conversely, good-looking clothes are made handsome by a radiant, well-mannered individual.

Morris J. Kjar

Perfection counts; it counts whether you are in an Explorer post, or a member of the United States Peace Corps, or anywhere in between.

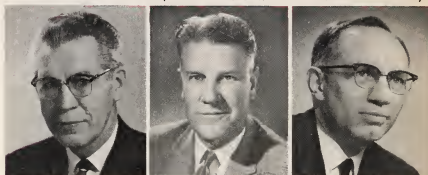
R. Sargent Shriver, Jr. Director of the US Peace Corps.

from Roberta. "Never had a more exciting time," she bubbled. . . . President Truman G. Madsen, out of his spiritual role a moment, to bring down the proverbial house with his demonstration of how **not** to sit . . . the huge group's immediate response to attention by the mere hand sign of the Explorer given by busy boy, David Walk, was impressive to adults on the scene . . . post-conference reports flooding panel people, YMMIA offices, steering committee members enthusiastically commending ALL . . . the fascination of the transistorized microphones used during question-answer sessions . . . the touching moment when Bruce Kelly, talent night emcee from Portland, Oregon, finished up a rousing opener with a brief speech about the reward of righteous living and then introduced his attractive temple-wed wife. . . . The Explorers introduced as representatives of nationalities and interests on the scene included Andy Hunt, Curt Wilder, Jack Garcia, Tom Coplend, Mike Horspool, Devar Kilingtonsmith, Berry Barrus, Kim Bousfield, Denis Levitt, Brent Laycock, Orvill Paller, Jr. . . . the "goodies" in the attache case making every boy feel very important, very conference-ish—a patch and a T shirt, stationary, schedules, scratch pads, bulletins, badges, booklets, and a name plate . . . greetings from Utah's Governor Clyde . . . humored welcome from BYU President Ernest L. Wilkinson . . . warm smiles and firm handshakes from YMMIA Superintendent G. Carlos Smith, Jr., (he impressive in full Explorer uniform) and former Superintendent Joseph T. Bentley (he meeting many old friends from Mexico!) . . . impressive family group and proud moments, too, for young George Durham (Explorer in charge of it all) his father, Dr. G. Homer Durham (panel participant) and Mrs. Durham; grandparents, Mr. and Mrs. George Durham; and Mrs. Leah D. Widtsoe (wife of the late Dr. John A. Widtsoe of the Council of Twelve) . . . knowing laughs as Assistant Superintendent Carl W. Buehner related his "Red Devil Cement" story . . . escort service and gentlemanly gestures for guests, girls, and General Authorities by official Explorer aides. Nice touch! . . . Tom Price's concern as a testimony group leader that he'd never get his post settled for sober business. He went home and reported to his stake's youth conference publicly that following the call to order and an opening song the mood became one of sweet spirituality. It was a time to treasure as each boy bore testimony of the truthfulness of the gospel and greatness of the conference experience. . . . And this is how it was over and over again. The boys shifted gears from gaiety Saturday to proper Sabbath day spirit the next morning from the swinging time of the Talent Show to the serious time of fram-

To succeed, one cannot be nearly dependable, honest sometimes, and devoted now and then. Large companies often give preference to members of the Church who are living their religion, and greater preference to returned missionaries. We need not be ashamed of our religion, but humbly proud of, and thankful for, the teachings and opportunities which it offers. If you will magnify your priesthood, it will magnify you.

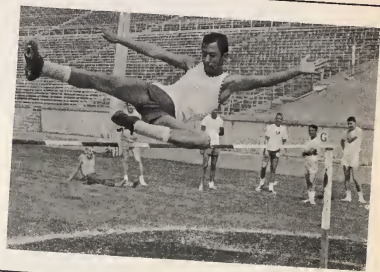
Elder Nathan Eldon Tanner of the First Presidency.

Pres. N. Eldon Tanner Supt. G. Carlos Smith Elder Gordon B. Hinckley





ing resolutions . . . met boys like Terry Hess from Anchorage, Alaska, who is president of his post (88), his seminary, and an officer on this and that at school, holder of his Duty to God Award—one of the very few ever given in Alaska . . . midnight snacks . . . discussion groups . . . yellow ribbons on committee people . . . the daily paper well-done, well-read, edited by Harold White and called the "Mormon Explorer" . . . chow by color . . . pictures by appointment . . . memories by the millions. . . Explorato specialists offering proof that "training results in proficiency" whatever you choose as a specialty . . . there was judo and canoe building, fly tying, and more by far under direction of Jerry Sargent of Layton, Utah . . . there were skills and sports and snacks and snapshots and talking late into the night . . . there were friendships built and pen-pal systems set up as old friends were assigned to bunk with new buddies . . . there were adventure films and campus tours . . . clean up crews and jobs to do . . . prayers to offer, players to choose . . . lessons to learn: volunteer, volunteer! . . . Elections at conference end brought David Mendenhall of Las Vegas, Nevada, into the limelight as new chairman of the executive committee. He's a high school senior and an intelligent, top-thinking type. Others elected were Stanley



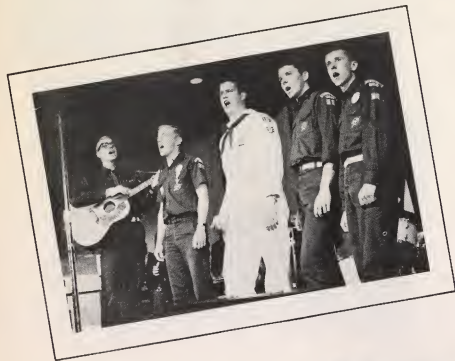
There is a real advantage in setting the appropriate goal in life early and moving directly toward it. Society never gets as many highly trained people as it needs. There really is always room at the top. Dr. Henry Eyring, Dean, Graduate School, University of Utah.

Dr. Henry Eyring



To make your mission experience the most rewarding for all concerned follow this recipe: Work with an eye single to the glory of God. Elder Gordon B. Hinckley of the Council of the Twelve.





Miller, Mesa, Arizona; Richard Hutchings, Idaho Falls, Idaho; Dennis Schuck, Taylorsville, Utah. . . .

Skill winners were given plaques at the awards assembly in divisions including amateur radio and auto mechanics, from handball to humorous readings, conducting a meeting to giving first aid, from safe driving to rope climbing . . . some winners were Gerald L. Christiansen, Richard Standage, Roy Broderick, David Burton, Glenn Dastrup, Lee Gibbons, Cal Bingham, Marlin Hoffman, Jason Bart Moulton, and Jeff Cox. . . . Talent show night featured a fantastic finale by the famed 3 D'S (Dick Davis, Duane Hiatt, and Dennis Sorensen) with the boys wanting more than the hour permitted. . . . Larry Bagby will be remembered for his accordion number . . . there was a yo yo artist, a bull-whip boy, a unicyclist, and a magician; there were folk singers and hymn readers, too. Everyone was fascinated by Alvin Johnston and his bagpipes; one group for their gay little ditty, "We think Elaine is really neat. She doesn't dig those stinkin' feet!" reminiscent of the advice received during Elaine Cannon's "Destination Gentleman" evening. . . . It took some doing but oh, the viewing is worth it: the Explorers in uniform and conference T-shirts seated just so in the Y bleachers spelled out "LDS Explorer" without a flaw. . . . Tom Jeppesen created a stir and many a howl when he arose from bed and dressed, walked around in his sleep and then went back to bed! . . . Yes, the Explorer Conference was a smashing success and the fellows returned home leaving clean dorms, quiet halls, a very empty fieldhouse, and a mighty fine impression. They took with them a determination to share the wealth of their knowledge, their training, their enthusiasm, their testimony with friends at home. And lingering ever in their mind will be Elder Harold B. Lee's parting comment:

"Begin to become perfect by looking after the man behind the man in front of you!"

What, then, must we do to preserve our great heritage and pass it on to our children and our children's children in the generations to come?

The process is simple. It is accomplished by standing firm in the principles in which you believe as Latter-day Saints and as citizens of the various free countries where you live. Passive belief in good citizenship and refraining from wrongdoing are not enough—you must be actively good citizens, shouldering your full share of the load, and perhaps a little more.

Governor George D. Clyde of Utah.



The purpose of helping a girl on with her coat is to help a girl on with her coat . . . not break her arm, rip the coat sleeve, or tangle her in a straitjacket snarl.



Dances are for dancing. Dances are not athletic adventures or endurance tests or tribal ritual maneuvers. Dances are for dancing, so you dance!



He that hath clean hands and a pure heart is loved of the Lord. He that hath clean hands, knuckles, and nails is loved by the congregation as he passes the Sacrament to them.



There he goes, the last of the big spenders, finding his entertainment in blowing up lunch sacks full blossom and then popping them in back of disgusted girls.



Dandruff on coat collars is deadly for callers. Home remedy: shake salt on the scalp and give your shoulders the brush off.



Here's one we could strangle: A kiss he will wangle Then brag on his conquest Enlarging each angle. Moral: Aren't Scouts trustworthy?

THE PANEL:

Morris J. Kjar,
Dr. Truman G. Madsen,
Moderator Elaine Cannon,
Rose Marie Reid,
and Roberta Shore

THE PROBLEM:

Destination Gentleman

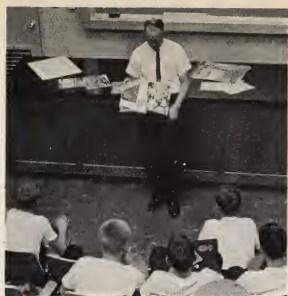


Nix on knaves who steal tarts from trays and act as if starvation was their daily lot in life. So look who gets left out of the next party proceedings!



Don't sit like a sissy or lounge like a lizard. Sit square in your chair with your leg squared to there, if you like. But you need a high-line stocking or a big hand to cover the bare 'twixt slack and sock.





Make up your mind today where you're going tomorrow. Don't be afraid to hitch your wagon to a star. Have faith in yourself. Work hard. Pray hard for wisdom and judgment. You'll get there.

Royden G. Derrick



Want to know what high school age boys are interested in? Take a list of 100 or more activities and ask each of some 3,800 teenagers to choose the three that interest him most.

That's what the committee planning the LDS International Explorer Conference did. The results may surprise you.

Among outdoor activities, horseback riding stood heads and shoulders above all the rest, with 86 "takers." Seven hundred chose to learn about canoeing, 672 about rubber rafting. Back packing? Unh-nh. Only 112 felt that rugged. But these aren't softies—four hundred picked survival training!

What about careers? Are science and engineering the most popular, as we've been reading for years?

Yes. Electronics led all the rest, with 216 boys signed up. Medicine attracted 192, chemistry 176. But there were other strong contenders. Conservation and forestry had 196 "takers." And it's a space and air age: 324 boys chose various phases of space science and aeronautics, about equally divided between engineering and piloting. Agriculture attracted 160 delegates, and surprisingly, archeology attracted 124, exactly the same number as business.

In sports, it's basketball (504), football (344) and baseball (268) in that order. But put firearms in there with 344 signed up and archery with 180. Who says these young men look down their noses at dance instruction? Two hundred twelve signed up for that.

But that's exploring for you—as many different interests, almost, as there are boys, and always fine men who are willing to help boys learn about them. Whether in a ward post or a giant conference like the one recently ended, it's the opportunity an Explorer has to dig deep into his special interests, and to rub shoulders with a good man in the process, that gives exploring its zing!

Royden G. Derrick



Voice of Latter-day Saint Youth

The First LDS International Explorer Conference
Adopted in Plenary Session, August 27, 1963

We, the Explorers and Ensigns of The Church of Jesus Christ of Latter-day Saints, in order to more fully meet the challenge of the theme, "Be ye therefore perfect," present this "Voice of LDS Youth."

Of, by, and for Explorers and Ensigns of the Church, as a challenge to renewed and redirected action, starting now and continuing throughout our lives, and striving for perfection in the fields of spiritual as well as mortal life, resolve to:

CONDUCT ourselves in such a manner that we will be better examples of our Church to our fellow man.

ADHERE to the principles of scouting as embodied in the Explorer Code, Scout Law, Scout Oath, Scout Motto, and Scout Slogan.

RESPECT the rights of others and heed the counsel of our leaders.

MAINTAIN the standards of morality as set up by the Church and strive always to protect them.

LEARN the truth of the gospel through education and constant work and then support the Church by living the commandments of the Lord.

SET goals of a high nature so as to always have something for which to aim.

ACCEPT responsibility and not be afraid if it involves work. Learn to enjoy and appreciate hard work.

BE UNAFRAID to be happy, to appreciate what is beautiful. We accept what Abraham

Lincoln said is true: "Folks are as happy as they make up their minds to be." Happiness is from within, not from without.

STRAIGHTEN out minds, study and learn something useful; avoid being mental loafers; read that which stimulates thought and concentration daily.

CARE for our bodies, exercise them, nourish them, avoid abuse or neglect of them—that they may be responsive to our will.

WORK for others, do a good turn each day, secretly, and without thought of recompense.

APPEAR agreeable, wear a pleasant face, dress becomingly, act courteously, be quick to praise, speak softly, avoid faultfinding, refrain from vindictiveness.

DEVELOP ourselves by self-discipline.

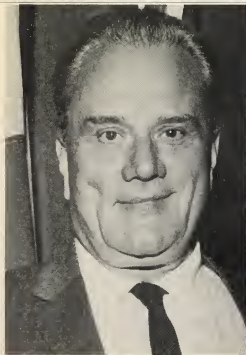
REALIZE that the only true way to serve God is to:

Live the gospel
Serve our fellow men
Serve our country

GRASP opportunities for leadership responsibilities, support others who lead in church, school, Explorer posts, and business.

ENCOURAGE active, competitive sports for young people, clean competition, good sportsmanship.

RECOGNIZE our responsibilities as citizens of the free world and as members of The Church of Jesus Christ of Latter-day Saints, in the exercise of our free agency.



"On my honor" and "duty to God" take on a great meaning to us when other people forget it. Do not allow God to slip out of the scouting program and out of your life. It is disastrous to you if you do.

Joseph Brunton, Chief Scout, Boy Scouts of America.

The Last Word

Ideas are funny things; they won't work unless you do.

Man is more than physical—man is spiritual, and must have daily food for his soul.

He had come from the office, had his dinner and settled down by the fire. Then he noticed his wife quietly weeping. "Why, whatever is the matter, dear?" he asked. "For weeks I've been telling you not to buy me anything for my birthday," she sobbed, "and still you forgot to get me anything."

A bus driver received good-natured action from his passengers by singing out: "All right, folks, act like you're in church; fill up the rear seats."

Every day is judgment day. Use a lot of it.

The main influences of the moon are on the tide and untied.

When men speak ill of thee, live so as nobody may believe them.—Plato

The ups and downs of life that one lives through and survives are the only things that give dimension and color and flavor to life.

This is a funny world —its wonders never cease. Civilized people are at war, and savages are at peace!

To get the true measure of any man's capacity, note how much more he does than is required of him.

Why is our country in such a state? Our disagreements are loud and hearty, but every four years we get it straight —the trouble is the other party.

These trying times are the good old days we will be longing for a few decades hence.

You will become as small as your controlling desire; as great as your dominant aspiration.

Whatever we conceive well we express clearly.—Nicolas Boileau: *L'Art Poétique*, 1674

Youth's natural desire to get ahead is most noticeable on the highway.

"If you treat a man as he is, he will stay as he is, but if you treat him as if he were what he ought to be, and could be, he will become that bigger and better man." —Goethe



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in our capacity to serve your
every printing need . . .*

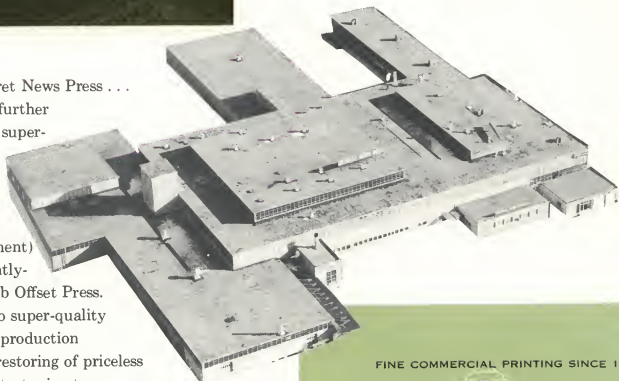
New . . . at the Deseret News Press

20-Station Ehlermann Collator-Gatherer

- *machine-collates and gathers 3500 sets of 20-sheets per hour — or collates and gathers 400,000 single sheets per day!*
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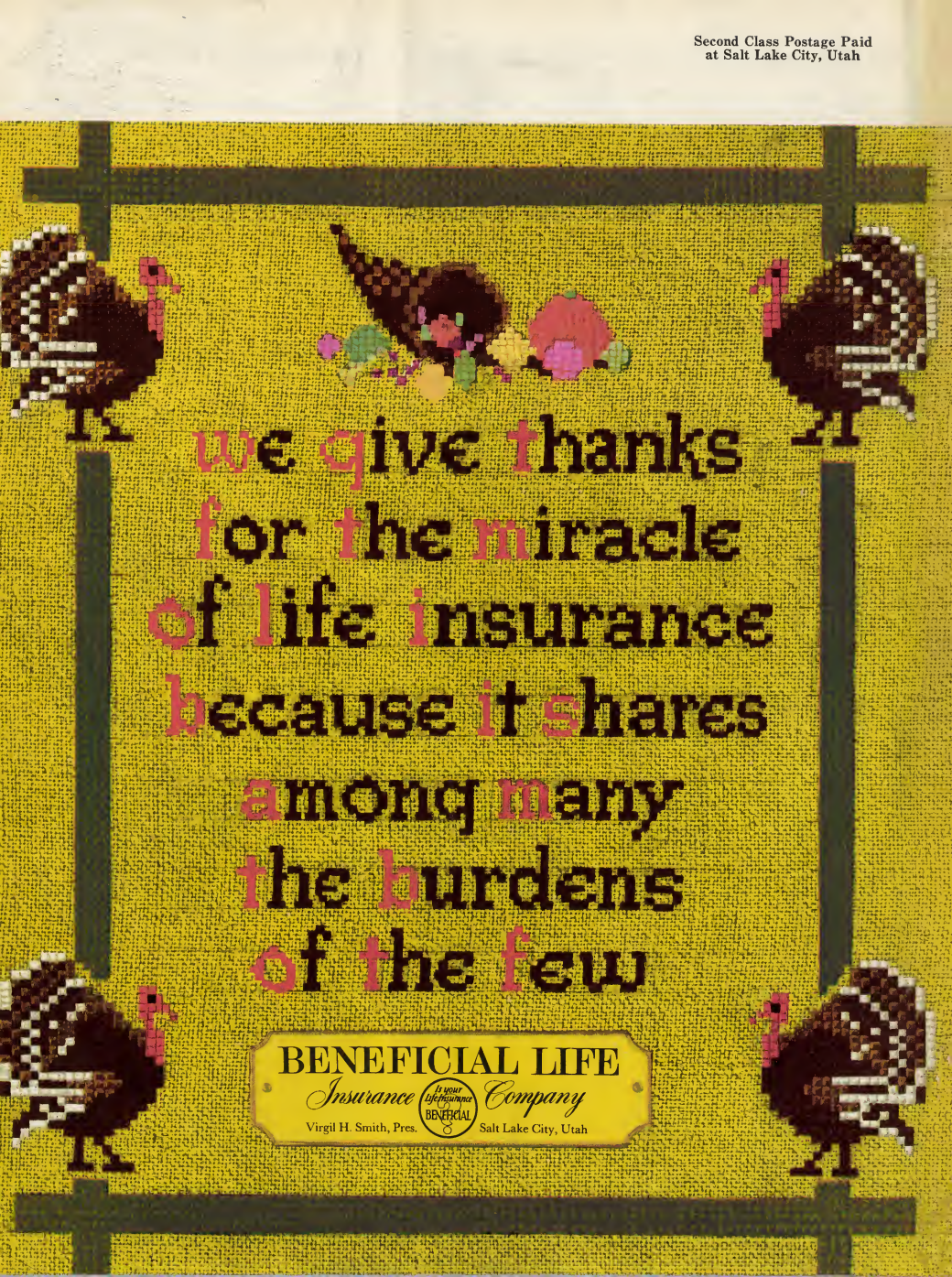


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